

THE

# BAPTIST MAGAZINE.

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## MEMOIR OF THE REV. THOMAS FUTCHER.

BY THE REV. THOMAS TILLY.

THE subject of this memoir was a plain, honest man, of great integrity, who, during a long life, laboured very abundantly in the service of Christ. He was well known and greatly beloved by a wide circle of Christian friends in Hants and Wilts, and by all knew him his memory will be long revered.

Mr. T. Fitcher was born of poor but pious parents, at Broughton, Hants, April 25, 1768. In his youth he was carried away by his depraved passions, and gave no indication or hope of early piety. At a suitable age he was placed as an apprentice with a person in Salisbury, where he was, soon afterwards, arrested in his wild career of sin by the hand of mercy, and plucked as a brand from the burning. His convictions of sin were so powerful that his master, not understanding his case, supposed him to be deranged, and sent him home to his friends. His pious mother, however, was by no means alarmed at his supposed madness; but, recognizing the commencement of a work of grace upon

his heart, could say with unspeakable gratitude, "This my son was dead, but is alive again; he was lost, but is found." After some time spent with his friends, he returned again to Salisbury, and was introduced to some pious people of the baptist denomination, who took him by the hand, invited him to their prayer-meetings, and in various ways instructed and encouraged him. Finding peace in believing, he was enabled to rejoice in Christ Jesus as a sufficient Saviour, and consecrate himself to him in an everlasting covenant. Soon afterwards, in the year 1786, he was baptized by the Rev. H. Phillips, the predecessor of the late Rev. John Saffery, and admitted a member of the church over which he presided.

Our young disciple now became fired with zeal for the glory of the Saviour, and for the salvation of immortal souls. He soon joined a band of itinerant preachers, who supplied the villages round Salisbury, and commenced exercising his gifts in this important work,

Among other villages he supplied was the memorable one of Porton, five miles from Salisbury.\*

When the time of his apprenticeship had expired, he engaged in business in the village of Fovant, Wilts; and on January 20, 1791, he entered into the marriage state with one who, having been the companion of his joys and sorrows to the end of his pilgrimage, still survives, to finish her journey alone. The village in which he now settled being destitute of the gospel, Mr. Futcher was moved with compassion for the people, because they were as sheep without a shepherd; and on the sabbath he stood on a stool in the street opposite his house and addressed them. They heard with attention, and he invited them to meet in his house in the evening, where he conducted worship. The preaching was continued, and subsequently a commodious chapel was erected. This place of worship was opened by the Rev. W. Jay of Bath, and other ministers. He also preached at Ebbesbowm, Broad Chalk, Tisbury, and other villages, where the Lord blessed his labours and gave testimony to the word of his grace.

On the death of an elder brother, Mr. Futcher removed to live near his mother, at Broughton, his native village. This was about the time that the Rev. T. Steadman, afterwards Dr. Steadman, came from Bristol college to take the pastorate of the church. In Mr. Steadman he found a kind friend, who could enter into his feelings, and who was himself a most devoted village preacher.

\* In the times of persecution, and while the Five Mile Act was in operation, the baptists of Salisbury, Andover, Broughton, Wallop, and other places, used to assemble for worship at an obscure central village called Porton. The church in this village was under the pastorate of the Rev. Walter Penn and the Rev. Mr. Read. After the revolution in 1688, the altered circumstances of the dissenters rendered it unnecessary to go so far from home to worship, and the church resolved to separate, when the friends in Salisbury formed themselves into a church in that city, and the Rev. W. Penn took the oversight of them. This was in 1690. Others were formed into

Mr. Futcher frequently accompanied him in his village excursions on week-evenings. Through their united efforts the town of Stockbridge was supplied with the gospel, and a church planted there. They preached also at the villages of Leekford, Longstock, Wallop, Winterslow, and Sumbourn. At the latter place, the clergyman stirred up the people against the dissenters, and they suffered much persecution. Notwithstanding this, God blessed the word preached; a chapel was built, and the gospel is continued there to this day.

Mr. Futcher collected money to fit up a place of worship at French Moor, where he introduced the gospel, which has been continued with success up to the present time. In this village, the late Rev. John Mason, baptist minister of Exeter, was brought to the knowledge of the truth. The late excellent Turquond, pastor of the church at Milford, Hants, and many others, have reason to rejoice that ever the gospel was brought to that place.

After devoting many years to these itinerant labours, Mr. Futcher accepted the invitation of the congregation at Longparish to settle in that village. The gospel had very long been preached here by the Whitchurch friends and others, but there was no church formed until some time after Mr. Futcher resided there. In the year 1818 a church was formed, and Mr. Futcher was ordained to the pastoral office. In 1834 the temporary place of worship, in which the people had met for half a century, was

a church at Broughton, Hants, and the Rev. Mr. Read, who had been co-pastor with Mr. Penn at Porton was settled over them.

Neal, in his history, states that "in the diocese of Salisbury persecution was the hottest, by the instigation of the bishop, Dr. Seth Ward, by whom many hundreds were prosecuted with great rigour, and driven from their families and trades. The county gaol of Sarum has been the residence of many zealous and faithful ministers of Christ." And Crosby says, "Walter Penn, pastor of the church at Sarum, was for several years confined in the county gaol for non-conformity."



taken down, and a very neat and commodious chapel was erected. In this and several adjacent villages, our dear friend continued to preach until 1838, when a paralytic seizure deprived him of the use of one side ; after which he was never able to resume his ministerial duties.

At the time of this attack he was attending the annual meeting of the southern association, which was held that year at Whitchurch. While reading the letter from his church to the association, he was deeply affected with the goodness of God to the church and to himself in permitting him once more to meet his brethren ; and while intimating it would most likely be the last time he should meet them in this world, his feelings overcame him, and he was taken out of the chapel and conveyed home. After a time he so far recovered as to be taken down stairs, but was principally confined to his house in a disabled state, until November 22, 1842, when he exchanged earth for heaven, aged seventy-four years.

Being a man of cheerful piety, Mr. Futcher enjoyed much pleasure in the society of kindred minds. During his long and painful affliction he retained much of his usual liveliness, and conversed about his anticipated death with the same composure as he would respecting a journey from one town to another. He had his coffin prepared some time before it was wanted, and made all the necessary arrangements for his own funeral. He was ever anxious to do good, and under the influence of this feeling, he travelled on foot many thousands of miles, through rough roads and dreary nights, to convey the messages of mercy to neglected and perishing villagers. In this work he sometimes met with opposition and ill treatment from wicked men, but his undaunted courage enabled him to persevere.

Another feature in his character was benevolence. He was a generous hearted man. The greater part of his life he had to struggle with adversity, having to support his family by the labour of his hands ; yet his deep poverty abounded to his liberality, for in addition to his own family of young children he adopted an orphan family ; and, with the aid of his prudent and industrious wife, brought them up in comfort and respectability. During the last few years his circumstances were improved by the death of a relative, which placed him far above the reach of want. He, however, continued to live in his previous frugal manner, and devoted the greater part of his income to benevolent purposes. He was the means of building the new chapel at Longparish, on which a considerable debt rested until he came into the possession of property, when he immediately paid off the debt ; leaving a noble place of worship free from encumbrance, as a blessing to future generations. In fact, he gave more to the cause of God during the last seven years of his life, than he ever received for preaching during the fifty-five years he was engaged in the ministry.

Our departed friend was a public spirited man, who could not be confined within a narrow circle. He rejoiced in the extension of the gospel at home and abroad, and his influence operated beneficially through an extensive district. It is not easy to ascertain the extent of his usefulness, as his labours were so diffuse ; but there are now chapels erected and churches formed in many of the places where he preached the gospel of Christ, and there is reason to believe that many will be found at last as his joy, and crown of rejoicing, who will have reason to bless God through a glorious immortality that ever they heard the gospel from his lips.

## ON SUNDAY SCHOOL TEACHING.

BY J. L. PHILLIPS, ESQ.

CAN any thing new be said on such a subject? Perhaps not; but it is not on that account of small importance: on the contrary, our every day concerns,—those which involve our duty to God and our duty to our fellow-creatures,—are of the first importance; and though there may be no fascination of genius, or gratification to the higher order of intellect, in teaching children to read the word of God, or in alluring them by the love of the Saviour into the path that leads to everlasting life, yet the question of the salvation of the souls of the children who are taught in our sabbath schools is of all absorbing interest to the Christian mind. Permit, me then, (at the hazard of repeating what may often have been said before) to urge on my brethren and sisters who are engaged in Sunday school instruction, a few plain and practical observations for their guidance and my own. The choice of teachers, and the regulations of the school, I shall not touch upon; they are very important, but there can be no difficulty in ascertaining what is right on these points. The mode of teaching, and the means of acquiring an influence over the minds of the scholars, are the subjects which I wish chiefly to advert to in this paper.

The latter seems to come first, and for this purpose we must cultivate the affections of the children. Let them see by our conduct that ours is a work of love, not a task of drudgery. The minds of children are variously constituted, but there are few, if any, who are insensible to kindness; and it must be the aim of the teacher to suit his mode of instruction to the capacity and temper of each scholar; and in this labour of love the teacher must at all

times inculcate the love of Jesus,—that love which passeth knowledge. Perhaps one chapter, or at most two, will suffice for one lesson, and the meaning should be thoroughly sifted and imprinted on the understanding and the memory, by questions on every part of the subject, with references to all the other parts of holy writ which bear upon it or illustrate it; for this purpose the reference Bible will be found most useful, and the teacher may further illustrate the subject by any facts relating to the customs and manners of the times then under review. When the subject is well understood, then make the application individually. We should endeavour to arouse the dormant faculties of the scholar to inquiry and exertion; never let the interest flag, either on the one side or on the other, but let question follow question till the attention of all is kept alive. This mode of instruction will almost entirely supersede the necessity of punishment, or at least of corporal punishment: if a child cannot be kept in order without that he had better leave the school.

After the first object of bringing the souls of the children to God, our great desire should be to fit the scholars for teachers. There will be some in almost every class who will show promise of fitness for the work. Let us keep this steadily in view. It is the duty of the Sunday school teacher to make plain and direct personal appeals to the children, to ascertain how far they are actuated by the love of Christ. This end of our teaching must never be lost sight of, even for a moment. A few months ago I had a practical illustration of the benefit of this plan. When walking to a village station with a young man who



had formerly been in my class in the Sunday school, (though now he is an intelligent teacher and a consistent member of the church) we were speaking of the mode of teaching, he said, "I never, sir, could get rid of your direct questions. I remember you once asked each boy in his turn, Do you ever pray? have you asked God's blessing this morning? Some were silent, but others, and I among them, said, Yes; but at the time my conscience told me that the few words I uttered on my knees in the morning were not prayer,—that God required the heart, and that my heart was not engaged in the exercise; the question haunted me, I could not get rid of it, till I was brought to pray in spirit and in truth." I take it for granted that the teacher prays in his retirement for the assistance of the Holy Spirit in the important work which he has undertaken, and that he prays for the individual scholars as he thinks their cases may require. Without this we have no warrant to expect God's blessing on our labours; "ask and ye shall receive, seek and ye shall find," is the injunction of scripture.

We are reminded by the poet, that

"Like leaves on trees the race of man is found,  
Now green in youth, then withering on the ground;  
So generations in their course decay,  
So flourish these when those have passed away."

But the Christian will not be satisfied with the knowledge of the rise and fall of the generations of men; he is anxious also to know their eternal destiny. It is obvious that every generation will in a great measure bear the impress of the one which preceded it, and who in the present generation is to mould and fashion the one which is to succeed? The work under God must in my opinion devolve on the Sunday school teacher. It is Sunday school instruction alone which embraces the masses of our population. This is a great work, and should enlist all the powers of our minds and all the sympathies of our nature. The

Sunday school teacher will have to sow the seeds of instruction in the hearts of many who are to be our future ministers and our future missionaries. May we think more of the grandeur of the object, of the general diffusion of the knowledge and love of God as displayed in Jesus Christ our Lord. It is asserted by those who are not friendly to the voluntary system, that it has been tried in education and has failed. This I do not admit. If Sunday schools on this principle were carried out in every town and hamlet of this country, they would be found adequate to the wants of the people; especially if to every Sunday school were added an evening school for teaching writing and arithmetic: one hour twice a week for the boys, and the same time on different evenings for girls, has been found to succeed very well in connexion with the school where I labour. The children pay one penny per week, which defrays all the expences of books, pens, ink, candles, &c., the teaching being gratuitous, as in the case of the Sunday school instruction. This school is not continued during the months of harvest.

The part of the Christian minister in Sunday schools appears to be that of instructing the teachers. Let this be done with discretion and fidelity, and the minister would soon find a competent lay-agency rise up around him, which, when called into action, would by the blessing of God enable our churches at home to exhibit some of that success which has crowned the efforts of our esteemed missionaries in the islands of the West. Let us not then grow weary in well doing, my dear friends, I would say to those who are associated in this important work, for in due season we shall reap if we faint not. Let punctuality, kindness, order, method, and perseverance, and, above all, fervent and persevering prayer, be the weapons of the Sunday school teacher, and the Lord of the harvest will not withhold his blessing.

## THE REV. ROBERT HALL'S VIEWS OF EXPOSITORY DISCOURSES.

IT may be advantageous to some Christian pastors, and especially to those hearers who desire to become proficient in spiritual knowledge, to give their attention to the following remarks in the preface to a volume recently published, containing notes of a series of discourses, delivered by Mr. Hall at Cambridge, on the Epistle to the Philippians.

Mr. Hall's general practice, during about fifteen years in which he was the pastor of the church at Cambridge, was to expound the scriptures in a morning; but it never was his practice to do so either at Leicester or Bristol. He very much regretted to the editor that his friends at Leicester did not like expositions, but preferred single sermons. When he was reminded by the editor that his friends at Cambridge very much enjoyed his morning expositions, and that they were found exceedingly instructive, "But, sir," said Mr. Hall, "I have frequently tried an exposition here, and it does not do to expound when the people are not interested. My congregation is composed principally of plain people, who are engaged in manufactures, and who have not enjoyed the advantages of education. They are by no means so intellectual as our friends at Cambridge. I am sorry they do not like expositions, for I am convinced that more solid instruction may be derived from them than from sermons." "I have been astonished, sir," continued Mr. Hall, "at the superior knowledge of the Scotch, compared with the English in this respect. It is the uniform practice of clergymen in the church of Scotland to expound every Sabbath morning. On these occasions, the people have their bibles before them; and, by this plan, are accustomed to hear and to read the scriptures in their connexion, which is a very great advantage, sir. "Well, sir," it was replied, "will you allow the suggestion of a plan for this purpose. Suppose you were to commence a course, and continue it at intervals,—for instance, every third week,

or once a month,—you might thus gradually accustom the people to it." "Why, sir, that is a very good idea; I never thought of that before. Sir, I think it may do very well; I will try that plan, sir." Mr. Hall was then reminded of the order of his expositions at Cambridge,—the Gospel of John, the Acts of the Apostles, the Epistle to the Philippians, the two Epistles of Peter, and the three Epistles of John,—and he was told how very much the congregation was interested in his remarks upon the Acts of the Apostles, and especially with the planting and model of the first Christian churches,—the geographical information respecting the different places the apostles visited,—the reception they met with,—the manners and customs of the inhabitants, their present condition, &c. "Yes, sir," he replied, thoughtfully, "it is a most interesting book." "There was one thing, sir, that you frequently noticed, which made a deep impression upon my mind. It was the strong incidental evidence of the divinity of our Lord. It breaks in upon us without any formality of statement, reasoning, or proof. The apostles seemed to take it for *granted*, as a very first principle in Christianity, which was universally received and believed by the first converts." He replied, "You are quite right, sir; that is a powerful argument. I have been frequently struck with it, for there is no meaning in the language employed by the apostles, in speaking of our Lord, if opposed to this supposition. The incidental evidences as you observe are certainly irresistible." The next day being the sabbath, he announced



from the pulpit his intention of expounding the Acts of the Apostles, and began a few verses; but he was afterwards told that his people preferred sermons to expositions. Expounding the scriptures was a morning custom with most dissenting ministers of the last, as well as of a former, age, and appears to have been the method of instruction employed in apostolic and primitive times in the Jewish synagogue, and also by our Lord himself, who "opened their understanding, that they might understand the scriptures." Who, indeed, has ever read with attention and seriousness the interesting journey of the two disciples, going to the village of Emmaus, with blighted hopes and feeling of disappointment, and has not regretted that that *divine exposition*, from such an *expositor*, has not been preserved; when he says, "Ought not Christ to have suffered these things, and to enter into his glory. And

beginning at Moses and all the prophets, he expounded unto them, in all the scriptures, the things concerning himself." Well might they say one to another, when he was parted from them, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures."

The editor has been credibly informed that there is an increasing desire, on the part of the present ministers and churches, for the revival of this primitive practice of expounding the scriptures, which has been one principal inducement for this publication, in order to show something of the plan and method which Mr. Hall pursued,—by taking a number of verses, and preserving a medium course between paraphrasing and sermonising on particular verses, whereby the interest in the subject, and the periodical return of the sabbath, as at Cambridge, was longed for.

## ON JUSTIN MARTYR'S ALLEGED TESTIMONY TO INFANT BAPTISM.

*Translated from the German of Semisch.*

WHENEVER Justin refers to baptism, *adults* appear as the objects to whom the sacred rite is administered. Of an *infant baptism* he knows nothing. The traces of it which some persons believe they have detected in his writings,\* are groundless fancies, artificially produced.† In the words πολλοὶ τινες καὶ πολλαί, ἐξηκοντοῦται καὶ ἑβδομηκοντοῦται, οἱ ἐκ παίδων ἐμαθητεύθησαν τῷ Χριστῷ ἄφθοροι διαμένονσι,—Apol. 1, 15, p. 52, (p. 62. B.)—"Many men and many women, sixty and seventy years old, who, from

children, have been disciples of Christ, preserve their continence,"—nothing more is said than that many individuals of both sexes became disciples of Christ in early life. The idea of μαθητεύεσθαι does not necessarily include that of being baptized;‡ it merely brings before our minds a catechumenate. And even admitting that the baptismal rite was included in μαθητεύεσθαι, this by no means is decisive of a reference to infant baptism. Ἐκ παίδων, contrasted with ἐξηκοντοῦται and ἑβδομηκοντοῦται, may well

\* See Walch, "Historia Pædobaptismi quatuor priorum Seculorum." Miscell. sacr. p. 496.

† Compare what is said on this head by Pertsch, ("Versuch einer Kirchenhistorie," II. 225.) Rössler, ("Lehrbegriff der Christ. Kirche," 208.) Münter,

("Handbuch der ältesten Christl. Dogmengeschichte," II. 2, 16,) Matthies, ("Baptismatis Expositio," p. 187,) and Nielsen, ("De Vi et Effectibus Baptismo," &c. p. 30.)

‡ Suiceri "Thes. Eccles." II. 286.

denote the entrance on the period of youth.\* When, moreover, Justin compares Christian baptism with Jewish circumcision, and then asserts that *all* may obtain the spiritual circumcision which Christians receive in baptism, he by

no means extends that comparison to the *time* of the reception of circumcision and baptism;† and by the term *all*, he refers merely to the yet unbaptized adults, both Jews and heathens, and not likewise to children.‡

\* See Starck, "Geschichte der Christ. Kirche des ersten Jahrhunderts," III. 189, who not unsuitably quotes, as a parallel, Lucian's language about the philosopher Demonax, "that he loved philosophy, ἐκ παίδων."

† "Dial. c. Tr." c. 43, p. 139, (p. 261, C.)

‡ As Credner ("Beiträge zur Einleitung," &c. I. 98, 301,) and Otto ("De Justin. Mart. scriptis et doctrina," p. 176, not. 52,) are disposed to think.

## A SABBATH MORNING REFLECTION.

BY THE REV. ELIEL DAVIS.

How lovely and sweet is the opening of day,  
When night's gloomy shades are retiring;  
And veiled by the light of the wide-spreading ray,  
Each bright sparkling star seems expiring.

All nature wakes up from her transient repose  
To hail with delight the fair dawning;  
And the sun, as he rises in majesty, throws  
His rich golden beams o'er the morning.

But oh, there's one morn sweeter far than the rest  
To those who by faith are discerning;  
That morn which proclaims, as it springs from the east,  
The sabbath once more is returning.

The sabbath:—blest day! 'tis the Christian's release,  
From earth's tiring scenes of confusion;  
The soul's sweet refreshment, when sorrows decrease,  
And joys flow in sacred profusion.

The sabbath:—'tis more than a rest to the mind,—  
Dear season of holy employment;  
'Tis then the true pleasures of time are combined  
With the hope of eternal enjoyment.

The sabbath:—thrice welcome the heart-cheering sound;  
'Tis high in the saint's estimation;  
He waits on his God, and the service is crowned  
With marks of divine approbation.

Arise, O my soul, and prepare to enjoy  
The sabbath which now is before thee;  
Assist me, dear Saviour, each power to employ;  
Constrain me to love and adore thee.



Ye earthly vocations,—ye grovelling desires,—  
Invade not my hours of devotion ;  
To nobler engagements my spirit aspires,  
Above your incessant commotion.

Thou world,—for a season retire from my view,  
And with thee thy boasted attractions ;  
Not now is my heart to be tempted by you,  
For heaven has engaged my affections.

The round of your pleasures I freely resign ;  
I seek not your mirth nor your laughter ;  
For joys more substantial at present are mine,  
And the bliss of an endless hereafter.

The heaps of your wealth I can gladly forego ;  
In vain do they glitter before me ;  
My Jesus alone can true riches bestow,—  
The treasures of grace and of glory.

The charms of your friendship,—how quickly they end !  
Its ties the least trifle can sever ;  
Nor can I desire them :—possessed of a friend  
Who loves, and will love me for ever.

The pride of your honours ;—'tis nought but a dream,  
Those honours which bloom and then perish ;  
How false, how delusive such vanities seem,  
Compared with the hopes that I cherish.

The fame of your warriors ;—I hear it no more ;  
No longer their triumphs can please me ;  
I boast of a Saviour sufficient in power  
From Satan and sin to release me.

Were all these allurements combined, they would prove  
Unable to yield satisfaction ;  
They still possess nothing to merit my love,  
Or make them the point of attraction.

But when in the worship of God I can join  
With those who are heirs of salvation,  
My soul feels a pleasure I would not resign  
For all the delights of creation.

Yes ! one sacred day in the temple of prayer,  
When blessed with the presence of Jesus,  
Is more to be prized than a thousand elsewhere,  
Though all earth should endeavour to please us.

Then, gracious Redeemer, look down from above ;  
Oh, crown thine own day with thy favour ;  
And grant that this sabbath a foretaste may prove  
Of that which endureth for ever.

## THE MISSIONARY SHIP.

BY MR. CHARLES OLD.

The breeze blows freshly from the land,  
 The sails are trimmed,—all hands on board ;  
 Fast fades the lessening, whitened strand,—  
 The canvass fills, and strains each cord :  
 She holds like gallant steed her course,—  
 Like gallant steed withheld by force  
 She dashes on her swift career :  
 As dove, in sunshine, on the wing,  
 So bright her sails are glistening,  
 In the lit wave reflected clear :  
 Speed thee ! speed thee ! gallant vessel !  
 With tides and breakers nobly wrestle ;  
 Ne'er may wild wave or storm break o'er thee,  
 In the long course that lies before thee !

Away ! away ! far o'er the brine  
 Like bird of passage cleave thy way ;  
 No bloody freight of war is thine,  
 Nor power to tyrannize and slay ;  
 But messengers of peace are there,  
 Whose hearts are love,—whose weapons prayer,—  
 And God's right arm their stay and shield :  
 They brave the waves that heave and toss,  
 To plant the banner of the cross  
 In distant missionary field :  
 They fly not in pursuit of pleasure,—  
 They seek not earth or ocean's treasure ;—  
 No ! nobler trust to them is given,—  
 They are ambassadors of heaven !

'Tis evening,—and the hushed repose  
 Of sea, and sky, and sighing winds,  
 A mild and softening influence throws  
 O'er the stern seamen's rugged minds :  
 They throng the deck ;—Hark to that sound !  
 The praise of God resounds around ;  
 Far o'er the deep the echoes play :  
 They kneel :—their simple vesper ends,  
 And, as the pall of life descends,  
 The breeze springs up :—away ! away !  
 Then speed thee ! speed thee ! gallant vessel !  
 And bravely with the billows wrestle ;  
 For see ! the harbour lies before thee ;  
 There storm nor wave shall ne'er break o'er thee !

Salisbury, June 9, 1843.



## REVIEWS.

*The Perils of the Nation. An Appeal to the Legislature, the Clergy, and the Higher and Middle Classes.* London: 12mo. pp. 399. Price 6s.

THIS book ought to be read and studied. The author is a zealous churchman, in politics a tory rather than a whig, and most decidedly hostile to certain popular movements of the day. But he has collected a mass of appalling facts, and placed them before the public in plain and very forcible language, with a view to excite reflecting minds, and especially Christian minds, to that serious contemplation of existing evils which has now become imperative. He has done well. Though we do not admit all his inferences and conclusions, he has our hearty thanks for his bold exposure of the oppression, selfishness, and fraud, which the love of mammon has produced in once happy England.

In a speech delivered in the house of Commons, in February last, Mr. Gladstone observed, that "it was one of the most melancholy features in the social state of the country, that while there was a decrease in the consuming powers of the people, and an increase in the privations and distress of the labouring and operative classes, there was at the same time a constant accumulation of wealth in the upper classes, and a constant increase of capital." A similar admission was made on the opposite side of the house by Mr. C. Buller, who said, "We see extreme destitution throughout the industrious classes, and at the same time incontestable evidences of vast wealth rapidly augmenting." A very natural inquiry is suggested—How has this happened? The author replies thus:—

"Strange that such a question should be asked! The answer lies upon the surface; it is open to every man's view:—though in this, as in other cases, the answer which is most obvious is often the last that is thought of: it has happened, because we have been labouring that it should happen. The wealth of the wealthy has accumulated, because all legislation has made this its chief object. CAPITAL has increased, because statesmen, and legislators, and public

writers have all imagined that the increase of capital was the *summum bonum* of human existence. The poor have not advanced along with the rich, because no one has thought it desirable that they should. Desirable, we mean, politically speaking; for many of those who have discountenanced all legislation in behalf of the poor, have been personally humane, and have afforded them many *good wishes*, and even many charitable donations. But the prevalent doctrine has been that CAPITAL was the object to be chiefly desiderated: and that the wiser course with 'POPULATION,' (meaning thereby the labouring poor,) was to employ 'the preventive check.' Encouragement for 'capital;' prevention for 'population;'—these have been the two leading ideas with statesmen and legislators for the last thirty years. They have now succeeded in their object. They have immensely increased the growth of capital, and, *pari passu*, the growth of misery and distress also. And the end of their success is a public acknowledgment that if some stop be not put to the existing mischiefs, a few years more must land us in a bloody revolution!"—*Preliminary Observations, Page xii.*

The condition of the poor,—the manufacturing poor, the mining poor, the commercial poor, and the agricultural poor,—is described; and the "selfish principle," by the operation of which they are trodden down, is faithfully exposed and justly reprobated. The author then proceeds to animadvert on the want of sanatory regulations, on the mischievous tendency of some errors of the day regarding political economy, and on the imperfection of the poor-law system. Among remedial measures, he chiefly recommends general religious education (*under clerical superintendence*), and the subdivision of parishes, with a corresponding increase of churches and clergymen. He is not quite so clear on these subjects as could have been wished. It is true that he would have half the expense of the new churches—"plain, substantial buildings, free from architectural fripperies"—"provided by the inhabitants," and a portion of the provision for the ministers of those churches "guaranteed by the people themselves;"

but whether these funds are to be raised by the voluntary principle or by taxation, he does not state: education, it is clear, he wishes to be paid for out of the public purse. On these points it is scarcely necessary to say we are at issue with the author. In his remarks on "parliamentary interference" we more fully agree with him; particularly when he argues, and we think successfully, that a large proportion of the evils by which Britain is overwhelmed cannot be corrected by legislation.

The concluding chapters contain pungent addresses to the ministers of the crown—to the bishops and the clergy—to magistrates—to the legal and medical professions—and to the ladies of England; showing them how their influence may be beneficially exerted in ameliorating the miseries of the population, and checking the progress of dangerous notions and practices.

Mr. Bickersteth is reported to have said at some public meeting that this is a "remarkable book." It is so. It is remarkable for its truth-telling boldness. The "perils of the nation" are traced to their sources, and laid open to view with uncompromising fidelity. If the aristocracy and great capitalists of the country could be induced to give the book a calm and serious perusal much good might result.

But it is not to them only, or chiefly, that we must look at the present momentous crisis. Nor do we believe in the salutary tendency of church extension. The national establishment is not fitted for that work of religious reform which must be achieved in Britain ere it attains a healthy and safe state. As part and parcel of antichrist, it is itself to be reckoned among the things to be abolished. We want a revival of sound principles, of New Testament godliness. Professing Christians are deeply implicated in the criminal practices which have covered the land with wretchedness. If, instead of allowing their Christianity to be swamped by the mammon-loving plans and habits of the age, they had taken the high ground of consistency, and resolved that they would not be conformed to the world when compliance with its practices was incompatible with obedience to apostolic injunctions, they would have acted a worthy part; the influence of their example would have been extensively felt, and the blessing of God would have been bestowed. It may not

be too late to repent. Let those who name the name of Christ depart from all iniquity. Let them begin at length to regulate their worldly affairs on purely Christian principles, determining, at whatever cost, to do and allow nothing which the New Testament does not warrant. Let them awake to a just sense of their responsibilities, and be known everywhere, in all things, and by all persons, as subjects of the King of kings,—“under law to Christ.” And let each Christian man and woman engage in personal effort for the revival of religion. Then will righteousness again bless our shores; and “the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.”

At such a time as this, it is not lawful to conceal those truths, the importance of which is becoming every week more and more urgent. It is not enough, then, to say that the state church is inadequate to the removal of the moral evils which afflict the country; it is itself the greatest obstacle to the diffusion of remedial influences, and the most formidable cause of “the perils of the nation.” Why is it that the establishment at present of a wise and just government is impossible,—a government that would legislate for all, with energy and comprehensiveness of purpose? It is that the influence of the state clergy is unfavourable, and that their influence is too great for any cabinet to withstand. Ask the tory statesman why it is that no effective measures can be adopted to impart to the labouring classes the education and the morality which it is desirable they should possess; he will tell you that it cannot be done because the dissenters oppose it. Why then are there any dissenters? There can be no dissenters where there is no church establishment. Such persons as dissenters are unheard of in the United States, and hindrances to legislation arising from the opposition of dissenters are there unknown. Ask a politician of the professedly philosophic school what is the great impediment to national concord, and to harmonious cooperation in the promotion of the public good; he will tell you, probably, religious dissensions. But all religious dissensions, so far as they affect legislation, are resolvable into the struggles of the dominant sect to maintain its ascendancy, and the struggles of others to rise to the enjoyment of



equality. Ask the worn-out member of parliament, at the end of the session, what class of topics has principally occupied the toilsome hours of debate; ecclesiastical topics, will be his reply. If the state did not meddle with these, the legislature would be at liberty to attend coolly and leisurely to business within its province. The last cabinet was crushed by the weight of the church establishment. It held fast the principle of an establishment; but endeavoured to work it in a manner consistent with the interests and liberties of all. The effort was futile. It was an impossibility that was attempted; but by the means adopted to effect it the clergy were incensed, while the people were left unsatisfied. The clergy united to overthrow the ministry, and it fell. Ask the present prime minister where his great difficulty lies; he points to Ireland. And what of Ireland? Need we say one word to illustrate the application of our remarks to Ireland?

The perils of the nation, we firmly believe, are to be traced, principally, to the existence of the church establishment. It produces many of the evils under which the country groans; and it obstructs the progress of religious principle, which would be the most effectual corrective of others. It is a machine for the maintenance of the forms of godliness; but the power of godliness is something beyond its capabilities: the form, however, deceives, and too often prevents the power being sought or valued. It engages the patronage of princes, nobles, and legislators; and renders them insensible of the claims of vital religion,—that religion which “working effectually” promotes universal justice, benevolence, and piety.

In the number of the Westminster Review just published, facts are asserted, and declared to be incontrovertible, which will illustrate and confirm our views. In an article on the results of the session, it is stated that a proposal made in 1837 to procure the removal from workhouses into district industrial schools of the orphan children was frustrated by the heads of the clergy, who were sounded on the subject, and as soon as they understood that the secular government of these schools was not to rest with them, but jointly with the poor-law commissioners and the committee of privy council on education, an intimation was given that the clauses of the proposed bill relative to this object

would be opposed;—that the project therefore has fallen to the ground, although three times brought forward and discussed in the house of Commons, and on one occasion emphatically supported by Sir Robert Peel;—and that the only obstacle to a liberal scheme of national education is the deliberate resolution of the bishops *that no scheme of national education shall receive their sanction which does not leave the appointment of schoolmaster in the hands of the clergy.*

That we are not advocates for any national system of education our readers are aware; but it is important that it should be known what is the obstacle to the proposal of a comprehensive and equitable plan, by statesmen who deem legislative enactments necessary for the removal of popular ignorance. It is a specimen of the paralyzing influence of the great ecclesiastical monopoly.

“Will it be believed?” says the reviewer, “and we state the fact with hesitation, because on the bench of bishops there are men who possess high moral worth, and are not less distinguished for piety than learning; will it be believed?—but our statement, we know, will be received with incredulity, nevertheless the fact is so,—that the only obstacle to a liberal scheme of national education, to which the leaders of both parties in the state would be ready at any moment to give their assent, is the deliberate resolution of the bishops, with only three exceptions, whose names will readily occur to the reader, *that no scheme of national education shall receive their sanction which does not leave the appointment of schoolmaster in the hands of the clergy.*”

“This their *ultimatum* has been repeatedly expressed, by the most influential members of the body, and not as a secret to be confidentially kept by this or by the late government, but as a resolution to be proclaimed at the corners of streets and in synagogues. There is something so frightful in the awful responsibility incurred by such a declaration on the part of men calling themselves spiritual guides, that we dare not trust ourselves to give expression to our feelings in the fit terms by which this conduct should be denounced.”

Who then are the real obstructives? By whose love of power is it that the national welfare is endangered? When, oh when, will politicians discern what the interests of civil liberty require? When will the state grow weary of carrying an incubus which habitually represses its energies, controls its movements, and insults its friends?

*South Australia in 1842. By One who lived there nearly Four Years. Illustrated by Drawings.* London: Foolscape 8vo. pp. 32. Price 6d. and 9d. 1843.

*Historical and Descriptive Account of South Australia, founded on the Experience of a Three Year's Residence in that Colony.* By J. F. BENNETT. London: 12mo. pp. 152. Price 2s. 1843.

THE subject of colonization is forcing itself on the attention of the public. It cannot be otherwise. Whether we turn our eyes to the manufacturing or agricultural districts of our native land, we see large masses of the community unemployed, destitute, heart-broken,—gradually sinking lower and lower in the scale of society; while, as an aggravation of the evil,—an aggravation of the most formidable character,—we are met by the ascertained fact that the population of the country is increasing at the rate of nearly a thousand a day.

This state of society demands the immediate attention of the statesman, the philanthropist, the patriot, the Christian. It would be futile to suppose that evils so great and so general can be relieved effectually by any one specific. The abolition of monopolies and of restrictions on trade; the regulation of the intercourse of this nation with other nations, on enlightened and judicious principles; the abandonment of that most costly, demoralizing, and destructive custom, war; these, and many other reforms which might be named, would directly tend to alleviate existing evils, and would inspire confidence in the honest intentions of our rulers and legislators to promote the happiness and interests of the many. But along with these, and not less efficacious than any of them, we must be permitted to rank colonization; and earnestly do we desire to see it occupying a larger share of public attention, and conducted on sound systematic principles. It is, in our view, increasingly desirable to obtain and diffuse authentic, trust-worthy information, as to the real merits and demerits of respective colonies. Owing to the general prevalence of puffing, this is no easy matter; we, therefore, hail with satisfaction the above-mentioned publications, both of which present in a plain, perspicuous style, the results of a comparatively lengthened residence in South Australia. They seem to be the works

of intelligent, observant, sober-minded men, who having enjoyed favourable opportunities for obtaining a knowledge of the country, and for watching the progress of the experiment in colonization made there, have given the public a summary of the results in a convenient, inexpensive form.

In the pamphlet entitled "South Australia in 1842," after a condensed history of the founding of the colony in 1834, and of the parliamentary measures of last session, the author presents us with interesting information respecting the land surveyed and selected in South Australia; agricultural operations; pastures of South Australia; supply of water; rain; salubrity of the climate; population; religious privileges; schools; aborigines; public buildings; banking establishments; exports; Port Adelaide; commerce of the colony; success of labourers and shepherds; comparison with other colonies; embarkation and sea voyage; with general remarks. The whole is illustrated by an excellent map of the country, views of Adelaide and of a farmer's home-stead, and busts of two natives, King John and his wife.

We strongly recommend a perusal of the pamphlet to such of our readers as have any interest in that colony, or who on general grounds desire to make themselves acquainted with the topics to which it refers.

The subject of religious privileges is introduced by the following just remarks.

"One of the greatest disadvantages to which emigrants are usually subjected in recently established colonies, is the deprivation of religious privileges. The sound of the church-going bell is not heard—the associations identified with it languish and decay;—the preaching of the everlasting gospel is not enjoyed;—the ordinances of our holy religion are not observed;—and a spirit of indifference to objects of infinitely superior importance to all the pursuits and enjoyments of this world is generated. How many pious parents have been restrained, by these considerations, from thinking of emigration, although it would have afforded their sons the means of providing for themselves;—and how great has been the reluctance, and how strong the misgivings, with which the final resolve has been taken by many, to leave this land of bibles and gospel privileges; nay more, how great have been the sacrifices made, and the evils endured, by some emigrants in this respect!



South Australia is, however, a singular exception."—*Pp.* 18, 19.

There are places of worship in Adelaide and in several country districts, connected with the church of England, the church of Scotland, the secession church of Scotland, the Wesleyan methodists, primitive methodists, and new connexion methodists, independents, Bible Christians, society of friends, German Lutherans, Roman catholics, and Jews. The Lord's day is observed with great propriety, and the various places of worship in the town are very respectably attended. There happily exists great harmony among the different religious bodies, owing, in a great measure, to the circumstance that there is in that colony no dominant sect. We are sorry to learn that the baptist interest has not prospered as we wish it to do. The bane of many of our churches at home has operated there; divisions have occurred; and a neat little chapel, capable of containing from 150 to 160 persons, which was occupied for some time by our denomination there, was given up, it appears, by them, and is now occupied by the members and friends of the church of Scotland. Some subscriptions have been obtained towards the erection of a baptist chapel in North Adelaide, and we are informed that a church is about to be formed there.

The following interesting details are furnished as to the aborigines.

"The physical appearance of the natives seen about Adelaide, Encounter Bay, &c., is not unpleasant. The men in general are from five feet six inches to six feet in height; stout, good looking, and well made, with the exception of their legs, which are slender. The women in general are of smaller stature, from four feet ten inches to five feet six inches, and more slender, particularly in the legs and arms. The facial angle in the natives of South Australia is decidedly superior to that which is found in the black races generally. The forehead is somewhat prominent, the eyes slightly sunk in the sockets, nose flat, mouth rather wide, lips somewhat thick, which when opened usually disclose a set of beautifully white sound teeth; chest ample, abdomen large, particularly in the young; the heel, as in Europeans, short; the skin is black, or dark copper colour, and the hair never woolly, in general curly; and in some, particularly in the females, straight. At the time of the arrival of the Europeans, many of the natives were accustomed to travel about

in a state of perfect nudity; a few of them had partial, scanty coverings, formed of skins, or of sea-weed and rushes, rudely manufactured. Their places of temporary residence were of the simplest kind—huts they had none. Their highest attainments of this kind consisted of a few branches of trees, one end resting on the ground, and the other raised three or four feet from it, of a semi-circular form, the opening being to lee-ward of the prevailing winds; a number of these arranged in a circular position, with a fire in the midst, constitute a native camp, which is usually not occupied longer than five or six weeks. Their food, precarious in the extreme, consists of kangaroos and a few other quadrupeds; emus, wild turkeys, and smaller birds; roots, fruits, grubs, gum, and fish. The boundaries of their particular districts are well known by the different tribes, and generally respected by them; something of the nature of hereditary succession obtains among them, so that they have in their language a term 'pang-karra,' which signifies, 'a district or tract of country belonging to an individual, which he inherits from his father.'

"It does not appear that any religious rites are observed by them, although some ceremonies obtain among them, the meaning of which is very imperfectly understood. In some districts circumcision is practised about the age of thirteen or fourteen. In other districts the corresponding rite is besmearing the whole body from head to foot with grease and ochre.

"The practice of tattooing prevails among them, and that of sitting in ashes in seasons of extreme grief; the dance which obtains in all the other Australian colonies, namely, 'the corrobora,' is practised by the natives of South Australia.

"These poor creatures are sunk to the very lowest point of mental destitution, yet possessing good natural abilities; and while the desires and the efforts of the present protector of the aborigines to fulfil the duties of his office are duly appreciated, it is worthy of notice that the only European society which has shown any interest in the moral and religious condition of the natives of this interesting *British* colony, has been the Evangelical Lutheran Missionary Society of *Dresden*, which sent out four missionaries, in the support of whom they were greatly aided by a generous friend of the colony in England. Some irregularity having occurred in the missionaries receiving remittances from *Dresden*, an auxiliary society has been recently formed in Adelaide in aid of the German mission to the aborigines, which is countenanced and supported by all parties in the colony.

"Various measures have been adopted for

their improvement. A location for them, in the immediate neighbourhood of Adelaide, was formed in 1837; yet, although they are supplied there with food, not more than 160 or so can be induced to live there, and the particular individuals are frequently changing. They have been assisted in erecting six cottages; and in January, 1842, they had a plot of ground of three acres, cultivated by themselves, in which potatoes, carrots, maize, and melons were then growing. On 23rd December, 1839, a school for the native children was opened. In June, 1841, the average attendance was nineteen; the progress made was such as to show that there is no deficiency in mental capacity. The girls have received instruction in sewing from a number of ladies, chiefly connected with the Wesleyan Methodist congregation; and the progress made by them has been satisfactory and encouraging. The adults are still more inattentive to religious instruction than the children, and can scarcely be induced to attend on the Lord's-day. A few have been occasionally employed during the whaling season, at Encounter Bay, in pulling the whale boats, but no dependence can be placed on them."—*Pp.* 22, 23.

We must give one quotation more from this pamphlet, on a subject as to which gross misrepresentations have been circulated; namely, the supply of water.

"The fact is, that Adelaide is abundantly supplied with wholesome fresh water, at all seasons of the year; partly from the river Torrens, which runs through the town, and partly from private wells, which have been dug in all parts of the town, and in which water has been found at depths varying from thirty to seventy feet.

"A rain gauge has been kept for two or three years in Adelaide, and the results regularly published in the South Australian Almanac; from which it has been ascertained that during the year from 31st October, 1839, to 31st October, 1840, there were 109 days on which rain fell; and the entire quantity was 23.881 inches. During the year ending 31st October, 1841, there were eighty-seven days on which rain fell, and the quantity 19.875 inches.

"Thus on an average of these two years, there were ninety-eight days per annum on which rain fell, being at the rate of nearly two days in each week, and twenty-two inches average quantity during a year. *Throughout the whole of that period there was not one calendar month without rain.*

"It may not be generally known that the average quantity of rain which fell in London during the years 1840 and 1841 was very nearly

the same as that in Adelaide. During the year 1840, the entire quantity in London, as ascertained by the rain-gauge kept at Chiswick, was 18.184 inches—during the year 1841, there were 27.372 inches, the average quantity having thus been between twenty-two and twenty-three inches; while that in Adelaide was nearly twenty-two inches, as above-mentioned."—*Page* 16.

The second of the publications announced at the head of this article, presents us with a highly interesting account of the colony, which the author states he is convinced must ere long rank high among the foreign possessions of this vast empire. His observations are arranged under the following comprehensive heads: geographical position; establishment, and history; physical aspect and natural productions—animal, vegetable, and mineral; climate; the native inhabitants; productive capabilities of the colony; progress of agriculture; sheep and cattle farming; commercial matters; sketch of Adelaide and surrounding villages; colonial life and manners; and information for emigrants.

The whole of these are illustrated in a manner calculated to do honour to the author's powers of observation and description, and to convey to the reader much interesting and useful information, which we have good reason for saying is deserving of the highest confidence. Indeed, we hesitate not to recommend this publication as a candid, faithful, and comprehensive account of a colony whither some of our friends have gone, and to which many more are looking as a place of relief from the ill-requited labour to which they are subjected here; where the taint of convictism, the bane of the other Australian colonies, cannot come,—and where a religious establishment, with its invidious distinctions and oppressive rates is as yet unknown.

Great efforts have been made by some parties in this country to obtain the appointment of a bishop for South Australia, and a grant of £5000 has been made for that object from the colonial bishoprics' fund, a grant which will secure an annual income of from £400 to £500. We are aware, too, that one proprietor of land in South Australia has offered to build, at his own expense, a church for the bishop, and to endow the bishopric with land which will yield about £200 a year. But we have the



satisfaction of believing that if a bishop be appointed for South Australia, his income must be derived from these and similar sources, or in other words, from the operation of the voluntary principle. In this colony there are no tithes or clergy reserves. No provision is made in the act passed last session of parliament, "for the better government of South Australia," for the appointment of clergymen. By the act 4th and 5th William IV., cap. 95, (the act on which the colony was founded) provision of this kind was made; but that act has been repealed, and although some clauses have been excepted, and are incorporated into the new act, this is not the case as to the ecclesiastical clause.

Can it be that our legislators have really come to the conclusion that the "better government of South Australia" will be promoted by the colonists providing by their own contributions for their religious instruction, each man according to his own convictions of duty? We know not; but we rejoice in the fact, that the last act does not authorize any compulsory exaction for the support of any kind or order of clergymen. Let those colonists who wish for episcopacy have as many bishops as they please, provided they support them, and do not seek to invest them with secular authority; and although we should have thought that, in a colony where the governor's salary is only £1000 per annum, a beginning might have been made with the provision already secured, of from £600 to £700 a year for the bishop, irrespective of any contributions from the colonists themselves: yet that is a point which we leave to be settled between the *payers* and the *payee*.

We close this article by quoting the candid, unassuming conclusion of Mr. Bennett's work.

"In conclusion, let me again press on the earnest consideration of all intending emigrants the following admonitions:—Beware of indulging too sanguine anticipations—avoid the rock of fortune making, on which too many emigrants split—go steadily and energetically to work in carrying out your plans—confine yourselves to strict economy—labour patiently and industriously—and live soberly. These are absolutely requisite in order to obtain a living in Britain—they are not less necessary in South Australia, or in any of the British colonies, although in the latter the reward will unquestionably be greater than in the former.

"Should these pages prove the means of assisting any of my fellow-countrymen to amend their condition, it will be to me a source of much gratification, and I will rejoice should I, at any future period in my wanderings through South Australia, meet with a prosperous family who have been in any way assisted by my experience.

"As a colonist, I will be happy to see South Australia prosper, by an influx of emigrants from the mother country. As a member of the same human family, I will be gratified to see individuals and families removed from poverty and want to plenty and independence. If, on the other hand, any single individual should, after reading these pages, determine on emigrating, and be disappointed, it will be to me a subject of extreme regret; but I will have the satisfaction of knowing that I have conscientiously spoken the truth; and if any emigrant look for more than I have said he is likely to receive, he will have himself to blame, not me."

—*Pp.* 146, 147.

## BRIEF NOTICES.

*A Practical Exposition of the Epistle to the Philippians; in Twelve Discourses, delivered at Cambridge, in the Years 1801 and 1802. To which are added several Sermons, on Various Subjects. By the late Rev. ROBERT HALL, A.M. From Short-hand Notes by John Greene, Author of "Reminiscences of the late Rev. Robert Hall."* London: Hamilton and Co. 12mo. pp. 257.

That the publication of these notes would have been regarded with complacency by Mr. VOL. VI.—FOURTH SERIES.

Hall himself is by no means certain. A delicate hint to the contrary was probably intended when, adverting to Mr. Greene's habit of writing after him, and to his own rapidity of enunciation, he said to him, "No one, sir, can take down my sermons correctly; for Mr. Gurney, the great short-hand writer, says that he cannot do it, and if he cannot, I am sure no one else can." It is also a deduction from the value of this volume, that it does not contain Mr. Hall's matured thoughts on the epistle; but notes of discourses delivered nearly thirty years before

his death. Yet there is in it much that is excellent; and as an exposition it may be consulted with advantage, some of the remarks on difficult passages being very happy. A collateral benefit of great importance is its tendency to encourage in young ministers the practice of delivering continuous expositions from the pulpit; a practice which they will find highly useful to themselves as well as to their people.

*Fifty Sermons delivered by the Rev. ROBERT HALL, M.A., Chiefly during the last Five Years of his Ministry: from Notes taken at the Time of their Delivery, by the Rev. Thomas Grinfield, M.A., late of Trinity College, Cambridge. Second Edition.* London: Hamilton and Co. 12mo. pp. 484.

The first edition of this work did not reach us; and it is probable that many of our readers have already had opportunity to judge for themselves respecting its merits. To those who have not seen it, the most availing recommendation will be the language of Mr. Hall's biographer, Dr. Gregory, who said ten years ago, in a letter to the editor of this volume, "I have read all your notes of sermons, some of them again and again, with great delight. If I have said so before, I must repeat it, that you have caught more of the spirit and manner of our revered friend, than any one else from whom I have received communications." The publication of these sketches will not detract from Mr. Hall's reputation; and it will gratify very many who are disposed to apply to him Gideon's proverb, and ask, "Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?"

*Justin Martyr: his Life, Writings, and Opinions; by the Rev. CHARLES SEMISCH, of Trebnitz, Silesia. Translated from the German, with the Author's Concurrence, by J. E. Ryland. In Two Volumes.* Edinburgh: Clark. Pp. 348 and 387.

To these two volumes, the forty-first and forty-second of the Edinburgh Biblical Cabinet, we are indebted for the memoir of Justin in our last, as well as for the smaller extract in a preceding part of our present number. It is a valuable contribution to ecclesiastical history, illustrating, not the personal opinions and intellectual habits of the ancient apologist alone, but also the prevalent modes of thinking among both Christians and pagans in the second century. To the more learned portion of our readers we recommend it cordially.

*The Claims of the Christian Aborigines of the Turkish or Osmanli Empire upon Civilized Nations. Part I. The Claims of the Aborigines. Part II. The Present Condition and Prospects of the Osmanli Empire. Part III. The Aspect and Position of the Missionary Enterprise in Western Asia.* By W. F. AINSWORTH, F.G.S., F.R.G.S., Late in Charge of an Expedition to the Chaldean Christians from the Society for Promoting Christian Knowledge. London: pp. 53. Price 1s.

The information with which the author has presented us is valuable; but the opinions he

expresses are in some cases totally opposed to our own. He says, for example, "A circumstance which tends very strongly to increase our confidence in the proximate regeneration of the east, either by the revival of Christianity, by the re-establishment of Christian supremacy, or by the conversion of the Muhammedans, is the establishment of protestant sees in the Mediterranean and at Jerusalem—thus bringing the hierarchy of the west in contact with their brethren of the east." The tendency of this movement is, in our view, to confirm the misapprehension of the true nature of Christianity prevalent in those regions, and to increase the prejudices of unbelievers against it.

*Serious Considerations relating to Holy Baptism; suggested by the Reading of a Tract by the Rev. T. T. Bazely, a Reply thereto by the Rev. G. Smith, and A Few Observations on the Subject of Holy Baptism, by a Lay Parishioner: and affectionately submitted to the Inhabitants of Poplar and the East of London.* By the Rev. CHARLES STOVEL. Second Edition. London: Houlston and Stoneman. pp. 12.

Not having seen the tracts by which this was occasioned, it would not be candid to express an opinion respecting the propriety of the castigation it inflicts. The pith of Mr. Stovel's argument is this: "In the scheme of the independents, it is assumed that baptism recognizes an hereditary peculiarity: in that of the episcopalians, it is assumed that the baptism communicates a benefit which is essential to salvation. . . . The whole tract of Mr. Bazely goes for nothing, if baptism does not make the child who receives it a member of Christ and an heir of heaven; and so likewise Mr. Smith, who denies that any such effect results from baptism, is unable to show any ground for baptizing children, when once he has relinquished the hereditary principle."

*A Manual of Devotion for Individuals; or, Selection of Scripture Readings, Hymns, and Prayers, for the Mornings and Evenings of Four Weeks; with Hymns and Prayers for Various Occasions.* By an Octogenarian. London: Jackson and Walford. 12mo. pp. 227.

The "scripture readings" are chiefly selected from the practical and devotional parts of the word of God. The "hymns and prayers" are not original, but extracted from the works of authors whose names are given. The whole is designed for the use of individuals who have not the opportunity of attending family worship. In the preface it is stated that the compiler "merely looks for reimbursement of expenses incurred; and to encourage the giving it away to the poor and needy, the publishing booksellers will make a liberal allowance to those thus disposed."

*Luther: or, Rome and the Reformation. A Poem* by ALFRED LORD. London: Seeley and Burnside.

Mr. Lord had better write prose. There is much good common sense in what he has given us and called a poem. Many useful thoughts



and facts in history are expressed by him in rhyme, but there is nothing of the energy, beauty, and pathos of the poet. The author certainly has talents which might lead him to usefulness and distinction in humbler and less perilous departments of literature.

*Six Views of Infidelity.* By JOSEPH FLETCHER. London: Snow. 8vo. pp. 176.

The subjects of these lectures are—the creed—the biography—the morality—the consolations—the charms—and the antagonist, of infidelity. The volume will no doubt be acceptable to the author's connexions. It is creditable to his judgment and piety. We have observed one slight error: it was not infidelity but antinomianism that was described by Robert Hall as "that thick-skinned monster of the ooze and the mire, which no weapon can pierce, no discipline can tame."

*Synopsis of the Evidences of Christianity.* By JOSEPH MACARDY. Second Edition. London: 18mo. pp. 238. Price 2s. 6d.

A useful compilation from Lardner, Paley, and other standard authors.

*A Voice from the Vintage, on the Force of Example, addressed to those who Think and Feel.* By the Author of "The Women of England." London: Foolscape 8vo. pp. 215. Price 4s.

Arguments against the use of wine.

*A Peep under the Hood.* By Bo Peep of Oxford. London: Sherwood and Co. 8vo. pp. 15.

A caveat against Puseyism, in the form of an allegorical vision.

#### RECENT PUBLICATIONS

##### Approved.

Cyclopædia of Biblical Literature. By JOHN KITTO, Editor of the "Pictorial Bible," &c. &c. Assisted by various able Scholars and Divines. Part V. Edinburgh: 8vo. Price 2s. 6d.

A Sermon, Preached at Bartholomew Street Chapel, Exeter, on the Administration of the Ordinance of Believers' Baptism, on Lord's Day Evening, 28th of May, 1843. By JOHN BIGWOOD, Author of "Why are we Dissenters?" Published by Request. London: Ward & Co. 8vo. pp. 24.

A Narrative, &c., of the Ship "Ramsay," of Greenock; wherein is shown the blessed Effects of Temperance; the Triumphs of the Cross in the Conversion of several of the Crew; the Formation of a Church on Board: the Administration of the Lord's Supper, &c., &c. Compiled by the Rev. D. M. N. THOMPSON of Hull. London: G. & J. Dyer. pp. 12.

The Claims of the Poor, or, the Duty of Christian Benevolence, Illustrated and Enforced, by JOHN COX, Author of "Our Great High Priest," "Divine Mercy," "Word of Exhortation," &c., &c. London: 32mo. pp. 44.

The Importance of an Educated Ministry. A Discourse delivered in Grosvenor Street Chapel, Manchester, Preparatory to the Opening of Lancashire Independent College, by JOHN HARRIS, D. D., President of Cheshunt College. London: 8vo. pp. 32. Price 1s.

Three Sermons on Revivals of Religion, by the Rev. E. F. BODLEY of Rochford. Published by Request. London: 12mo. pp. 36. Price 2d.

Geology and Revelation in Perfect Harmony. An Essay, by JOHN WATSON. London: 8vo. pp. 31. Price 1s.

The Church Member's Monitor: Containing a Pastor's Friendly Hints and Advices on the Privileges, Duties, and Encouragements of Christians in Church Fellowship; with a View to the Revival and Spread of Scriptural Religion. By CHARLES MOASE. London: Dinnis. pp. 62.

Decapolis: or, the Individual Obligation of Christians to Save Souls from Death. An Essay, by DAVID EVERARD FORD, Author of "Chorazin," "Damascus," &c. Eleventh Thousand. London: 18mo. pp. 126. Price 1s. 6d.

Rudiments of Music. By DAVID EVERARD FORD. Eleventh Thousand; with the Author's final Revisions. London: 32mo. pp. 32. Price 1s.

Joseph a Model for the Young, especially for Young Men. Dedicated to the Youth of Great Britain. Beautifully Illustrated with Steel Engravings. By EDWARD LEIGHTON. Parts I. and II. London: 12mo. pp. 32. Price 6d. each Part.

The Church of Christ Independent of all Secular Authority. By JOHN STOCK, Minister of Zion Chapel, Chatham. London: 32mo. pp. 20. Price 2d.

The Errors and Omissions of the Church Catechism. Being the Substance of a Sunday Evening Lecture, delivered at Eignbrook, Hereford, April 9, 1843. By EDWARD WHITE. Published by Request. London: 8vo. pp. 16. Price 3d.

A Friendly Expostulation with the Ministers and Members of the New Secession of Free Presbyterians, on the Province and Duty of the Civil Magistrate in Reference to Religion, by An Observer. Edinburgh: Innes. 18mo. pp. 38.

A Believer's Manual; containing the Points of a Christian's Experience, from the Period of his Conversion to his Arrival in Glory. By the Rev. JAMES MARRYAT, B.A. London: Seeley. 16mo. pp. 196.

A Present for Servants: containing Narratives founded on Facts, suitable for Examples or Warnings to Servants. London: (Tract Society) pp. 186.

Hand Book for Visitors to the Kensal Green Cemetery. By BENJAMIN CLARK, Author of "Meditation, with Self-examination, for every Day in the Year," &c. London: 12mo. pp. 90. Price 1s.

The Eclectic Review. August, 1843. London: Price 2s. 6d.

The Herald of Peace. (Extra number.) August, 1843. Price 6d.

# INTELLIGENCE.

## AMERICA.

### CANADA.

Our friends at Montreal are greatly pleased with their new Governor General, Sir Charles Metcalfe. "His generosity," says the Register, "in bestowing charitable donations is fully equal to the high reputation he had earned in Jamaica and elsewhere, and far greater than was ever before witnessed in Canada. His views, so far as they have transpired, are singularly good with respect to church and state, causing him utterly to deprecate an established church in this province. He will prove the most wonderful governor the country ever had, if he will practically apply these views: he will, in fact get as great a name in Canada as he did in India, where he had the signal honour to establish the freedom of the press. It is no secret that he is disposed to remove the existing abuses in the national colleges."

Among the numerous addresses that have been presented there is one from the chiefs of the Tuscorora Indians. Respecting this, the Register observes, "His excellency was pleased to receive it very graciously, as may be gathered from his kind answer. From his great good nature the poor Indian may safely expect sympathy and protection. It is generally known that government is about to make great changes in the management of their affairs; but as far as we can learn there is every disposition to do what is best. The Six Nations on the Grand River, to whom the Tuscaroras belong, are, by their own consent, to give up their lands on this side the stream for government to sell on their behalf. Those families, however, who desire to hold their present lands, will be at liberty to do so. The land is to be sold at fair prices,—none, it is said, under four dollars an acre. The lands on the other side of the river are to be received as a permanent possession for the Six Nations that they may there be induced to adopt civilized and industrial habits. We earnestly hope that the time is not far distant, when these tribes will become a useful and a truly Christian portion of the community. The Tuscororas, in particular, engage our sympathies and inspire us with hope."

### UNITED STATES.

A letter from the Rev. B. M. Hill, the respected secretary of the American Baptist Home Missionary Society, addressed to Dr. Belcher, gives a pleasing account of the pro-

gress of religion in that land. It is dated, New York, July 6. The following is an extract:—

"The baptisms in our churches the past twelve months have been very numerous; and, allowing for spurious cases of conversion in every place where revivals have taken place, I presume more instances of regeneration by the Spirit of God have occurred than in any previous year. It has, indeed, been a wonderful year in this respect. The arm of the Lord has been revealed with great power and grace. If holiness and zeal in the converts are in proportion, they will make a powerful onset on the enemies of Christ."

## ASSOCIATIONS.

### BERKS AND WEST MIDDLESEX.

The following is a list of the churches composing this association, with the names of their respective pastors.

Addlestone.....	W. C. Worley.
Ashampstead.....	H. Fuller.
Bagshot.....	J. Franks.
Datchet.....	W. Bailey.
Harlington.....	J. George.
Newbury.....	J. B. Pike.
Reading.....	J. Statham.
Staines.....	G. Hawson.
Uxbridge.....	T. Welsh.
Wallingford.....	J. Tyso.
Wantage.....	E. R. Cowie.
West Drayton.....	J. Stanger.
Windsor.....	S. Lillycrop.
Wokingham.....	C. H. Harcourt.

The meeting of the association was this year held at Wallingford, where the ministers and messengers assembled May 6 and 7, and chose Mr. Tyso moderator, and Mr. Statham secretary. Sermons were preached by Messrs. Statham and Hawson; and the circular letter, entitled "Cautions against Prevailing Errors," was read and adopted. The following are some of the resolutions which were passed:

"1. That this association regarding with considerable alarm the rapid progress of the dangerous and unscriptural dogmas promulgated by the Oxford Tractarians, would express its decided disapprobation of them. It considers the claim of apostolical succession an unwarrantable assumption, for which no foundation can be found in the word of God, and which is in fact a deliberate insult to common sense. It regards the doctrine of baptismal regeneration as a violent perversion of a plain and simple scriptural ordinance, dishonouring to God the Holy Spirit, by whom alone the soul of man can be renewed, and calculated to ruin immortal souls by lulling the conscience and fostering a spirit of carnal security. And further, believing that the only ground upon which the hope of salvation can rest is the atonement and righteousness of our Lord Jesus Christ, it would repudiate every notion that has a tendency to



hide the true worth of that atonement, and to substitute human merit in its place, and pledges itself to oppose unweariedly and without any compromise, in the spirit of the gospel, all such sentiments.

"2. That this association expresses its entire and strong disapprobation of the educational clauses of Sir James Graham's factory bill, notwithstanding his proffered amendments; viewing their principles and tendencies as highly injurious to private interests and domestic affection, an encroachment on parental authority and control, and a subversion of the principles of civil and religious liberty, and of the British constitution; and that the petition prepared by the secretary, and now submitted, be adopted and signed by the moderator, on behalf of this association, and presented to the house of Commons.

"3. That this meeting, rejoicing in the delightful fact that amongst all true believers 'there is but one body and one spirit, even as they are called in one hope of their calling,' most cordially sympathizes with the efforts now making to cultivate a closer and more visible union between evangelical churches of all denominations, without compromising their distinctive principles, recommends the holding of meetings for that purpose in the associational districts, and fervently unites in the prayer of our dear Redeemer for his church, 'that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.'

"4. That this association cherishes the deepest sympathy for the persecuted followers of Christ in Denmark, Hamburg, Hanover, and other parts of the continent of Europe: and while it admires the patience and fortitude evinced in their bonds and imprisonments, ardently prays that the God of all grace may continue to strengthen and comfort his servants, and overrule all their trials for the furtherance of the gospel.

"5. That this meeting sympathizes with the directors, agents, and contributors of the London Missionary Society in the trial of their faith and patience which they have been called to endure, by the attack of the papacy on their mission in the South Seas, and cordially unites with them and the whole church in praying that this painful dispensation may be overruled for good by the great Head of the church.

"6. That this association cordially sympathizes with their brethren in the north, who now constitute the free presbyterian and protesting church of Scotland, in their relinquishment of the endowments of the national kirk rather than endure the compulsive settlement of ministers; and, honouring their integrity, unfeignedly wishes them great prosperity in the name of the Lord.

"7. That this meeting considers it highly desirable that a provision should be made for the temporal support of superannuated pastors, and their needy widows and children. That the ministers confer with the independent ministers in their neighbourhood on the subject; and that the messengers or deacons bring the subject before the respective churches; and that the secretary confer with the secretary of the West Berkshire and Oxford Congregational Association; and report progress at the district meeting."

Grants to the amount of £138 were made to ten needy churches and village stations from the association fund.

*Statistics.*

Number of churches in the association....	14
Baptized during the year.....	106
Received by letter.....	22
Restored.....	6
Removed by death.....	15
Dismissed.....	23
Withdrawn.....	13
Excluded.....	23

Clear increase.....	60
Number of members.....	1349
Sunday school teachers.....	189
Sunday scholars.....	1236
Village stations.....	36

It was arranged that the next annual meeting should be held at Newbury, if convenient to the friends in that town, on the Tuesday and Wednesday in the Whitsun week.

BUCKINGHAMSHIRE.

This association includes the following churches, with their respective pastors:

Amersham.....	J. Cocks.
Aston Clinton.....	J. Avery.
Buckingham.....	W. H. Carrier.
Chenies.....	B. Bartlett.
Chesham.....	W. Payne.
Long Crendon.....	W. Hopcraft.
Cuddington.....	T. Timberlake.
Fenny Stratford.....	
Gold Hill.....	D. Ives.
Haddenham.....	P. Tyler.
Ickford.....	C. Dodwell.
Missenden.....	D. Marsh.
Mursley.....	J. Symonds.
Quainton.....	D. Walker.
Princes Risborough.....	J. Dawson.
Speen.....	E. Bedding.
Swanbourne.....	J. Dumbledon.
Waddesdon Hill.....	H. G. Grainger.

The meeting of this year was held at Haddenham, May 9th and 10th. Mr. Tyler presided, and Mr. Marsh was re-chosen secretary. Sermons were delivered by Messrs. Payne and Marsh. The circular letter, written by Mr. Marsh, is on the question, "Why are their so few conversions, considering the adaptation and promises of the gospel?" The following resolutions were adopted:

"1. That this association has learned with extreme regret that the iniquitous trade in opium, already the cause of so much misery and bloodshed in China; is still carried on under the British flag, in opposition to the will of the emperor, and in defiance of the country's law; and earnestly hopes that the British government will never again sanction or defend proceedings so utterly at variance with every principle of religion and justice.

"2. That in the opinion of this association, the connexion between the British government in India and the idolatrous worship of Juggernaut, involved in the assumption of the land appropriated to the idol, and the payment of all expenses attendant on his worship out of the funds of the said government, is a disgrace to this country, and must be regarded with unqualified abhorrence by every Christian.

"3. That this association regards the measure now before the Commons house of parliament, commonly called the Factories Bill, so far as the educational clauses of that bill are concerned, as a severe blow aimed at the civil and religious liberties of the people of these realms; and maintaining that the objects contemplated in those clauses are not within the sphere of civil government, calls on all who value their rights as British citizens to oppose the said bill in every constitutional way.

"4. That this association has ever recognized the essential oneness of all believers in Christ; and regarding the practical setting forth of this unity as highly conducive to the happiness of Christians and the prosperity of religion, hails with gratitude and joy the manifestation of a desire amongst many at

the present time to cultivate in a more abundant measure that fellowship which all true Christians may enjoy, without any compromise of sentiment or dereliction of principle.

"5. That this association regards with deep concern the extraordinary and simultaneous efforts of the papacy, and of that portion of the Anglican hierarchy which avows itself opposed to the principles of the reformation, of which efforts the recent attempt of the Romish priesthood, through the government of France, to force Romanism on the island of Tahiti is an example: and deeply sympathizes with the London Missionary Society, which has so long and so successfully laboured in that island, in its affliction, caused by this event."

The business of the Bucks Auxiliary to the Baptist Home Missionary Society was transacted. The receipts for the year were £153.

#### Statistics.

Number of churches in the association...18

Baptized.....	99
Received by letter.....	19
Restored.....	11
—	129
Removed by death.....	25
Dismissed.....	29
Separated.....	15
—	69

Clear increase.....	60
Number of members.....	1750
Sunday school children.....	2028
Village stations.....	37

It was agreed to hold four special prayer-meetings on the last Wednesdays of July, October, and December, and on the day called Good Friday. The next meeting of the association is to be at Speen, on the 7th and 8th days of May, 1844.

#### ESSEX.

This association comprises the following churches and ministers.

Ashdon.....	R. Tubbs.
Braintree.....	W. Humphries.
Burnham.....	J. Garrington.
Colchester.....	R. Langford.
Earl's Colne.....	T. D. Reynolds.
Harwich.....	W. Soper.
Langley.....	C. Player.
Rayleigh.....	J. P. Kingdon.
Saffron Walden.....	J. Wilkinson.
Sampford.....	B. Beddow.
Thorp.....	J. Hiron.
Tillingham.....	J. H. Gauntlett.

The annual meeting was held at Earl's Colne, May 16 and 17. Mr. Reynolds presided, and Mr. Langford was chosen secretary. The circular letter consists of extracts from the letters of the churches, which it is stated were unusually encouraging. Messrs. Hiron and Beddow preached.

#### Statistics.

Number of churches in the association...12

Baptized.....	86
Received by experience.....	9
By letter.....	10
Restored.....	20
—	125

Removed by death.....	20
Dismissed.....	6
Excluded.....	10
—	36
Clear increase.....	89
Number of members.....	1127
Sunday school children.....	837
Village stations.....	35

The next meeting of the association is to be at Colchester, on the third Tuesday and Wednesday in May, 1844.

#### NORTHAMPTONSHIRE.

In this association are the churches and ministers whose names follow:—

Aldwinckle.....	J. Brooks.
Barton Earl's.....	T. Phillips.
Blisworth.....	J. G. Stevens.
Braybrooke.....	S. Walker.
Brington.....	—
Buckby.....	A. Burdett.
Bugbrook.....	J. Larwill.
Burton Latimer.....	W. May.
Clipston.....	T. T. Gough.
Gretton.....	J. Robinson.
Guilford.....	T. Griffin.
Hackleton.....	W. Knowles.
Haddon West.....	W. Cherry.
Harpole.....	— Ashford.
Kettering.....	W. Robinson.
Kingsthorpe.....	G. Ashmead.
Kislingbury.....	C. T. Crate.
Moulton.....	F. Wheeler.
Northampton,	—
College St.....	W. Gray.
Grey Friar's St.....	R. Tunley.
Oakham.....	— Brown.
Olney.....	J. Simmons.
Pattishall.....	— Chamberlain.
Ravensthorpe.....	W. Goodrich.
Road.....	G. Jayne.
Spratton.....	—
Stony Stratford.....	E. L. Foster.
Sulgrave.....	— Bumpas.
Thrapston.....	B. C. Young.
Walgrave.....	J. Marriott.
Weston by Weedon.....	W. Williams.

The churches at Burton Latimer, Spratton, and Sulgrave, had not previously belonged to the association, but were admitted at the meeting this year, which was held at Grey Friar's Street chapel, Northampton, on the 6th and 7th of June. Mr. Tunley presided. Messrs. Ashmead and Simmons preached. The circular letter, on the Regard which Nonconformists should pay to their Principles in the Education of their Children, written by Mr. Simmons, was read and adopted. Thirty-five pounds were distributed from the fund among the ministers of nine necessitous churches.

#### Statistics.

Number of churches in the association...31

Baptized.....	287
Received by letter.....	57
Restored.....	6
—	350
Removed by death.....	55
Dismissed.....	43
Excluded.....	26
Withdrawn.....	27
—	151

Clear increase.....	199
Number of members.....	2706

The meetings of the association in 1844 are to be held at Stony Stratford, Bucks.

NOTTINGHAM AND DERBY.

The following churches constitute this association :

Beeston.....	
Bottesford.....	
Burton-on-Trent.....	R. Morris.
Carlton-le-Morland....	
Collingham.....	G. Pope.
Derby.....	W. F. Poile.
Loscoe.....	C. Martin.
Newark.....	C. Kirtland.
Nottingham.....	J. Edwards.
Southwell.....	J. Phillips.
Sutton-in-Ashfield.....	C. Nott.
Sutton-on-Trent.....	J. Edge.
Swanwick & Riddings..	J. Davis.
Woodborough & Cal- verton.....	T. Ward.

The annual meeting was held at Newark, June 6 and 7. Mr. Davis preached. Mr. Kirtland was chosen moderator. Mr. Edwards read the circular letter he had prepared on Baptismal Regeneration, which was adopted. The following resolutions were passed :

"That a special inquiry be made into the state and character of the instruction communicated in those schools connected with the churches in this association, and that such information be transmitted to the secretaries.

"That the association be divided into three districts, arranged in the following order :—the churches at Bottesford, Carlton-le-Morland, Collingham, Newark, Sutton-on-Trent, and Southwell, forming the first ; those of Nottingham, Woodborough and Calverton, and Beeston, the second ; and those of Burton-on-Trent, Derby, Swanwick and Riddings, Loscoe, and Sutton-in-Ashfield, the third.

"That a quarterly meeting be held alternately among the churches of the district, excepting when the annual or autumnal meeting is held in it, the usual quarterly meeting be omitted.

"That the especial object of the district meeting be, to consolidate the interest of the denomination in the vicinity, to devise schemes for its local extension, to strengthen the hands of the brethren, and to suggest plans of usefulness for consideration at the general meetings.

"That, in conducting the business of the quarterly meetings, it be recommended to our brethren to imitate, as far as local circumstances will allow, the general arrangements of our annual meetings.

"That the delegates appointed at the annual meeting be eligible to attend any of the quarterly meetings in either district.

"That at the general meetings of the association all suggestions from the district meetings take precedence of all other business, excepting such as arises out of the minutes of the previous meeting.

"That brethren Pope, Poile, and Edwards, be solicited to act as secretaries for their own districts, and to use every exertion to give effect to the resolutions ; but that after the next annual meeting the secretary of each district be elected by the brethren at their quarterly meeting."

Resolutions were also adopted for rendering pecuniary aid to several local cases, the Baptist Union, the Baptist Missionary Society, and the Baptist Home Mission ; and against the Educational clauses of the Factories Bill.

Statistics.

Number of churches.....	14
Baptized.....	98
Received by letter.....	14
.....	112
Removed by death.....	27
Dismissed.....	15
Withdrawn.....	32
Excluded.....	48
.....	122
Clear decrease.....	10
Number of members.....	1433
Sunday scholars.....	1950
Teachers.....	310

SUFFOLK AND NORFOLK NEW ASSOCIATION.

This association includes the following churches, nearly all of which are in the county of Suffolk.

Wattisham.....	J. Cooper.
Beccles.....	G. Wright.
Halesworth.....	J. Crampin.
Rattlesden.....	
Hadleigh.....	Buck.
Bardwell.....	Smith.
Friston.....	W. Brown.
Grundisburgh.....	S. Collins.
Norton.....	
Laxfield.....	Totman.
Waldringfield.....	Pawson.
Somersham.....	J. Crook.
Lowestoft.....	
Bury St. Ed. 2nd ch.....	Howell.
Cransford.....	J. Norris.
Aldringham.....	Aldis.
Earl Soham.....	Slackford.
Tunstall.....	W. Gooding.
Witnesham.....	J. Corley.
Little Stonham.....	
Occold.....	J. Revell.
Glemsford.....	R. Barnes.
Wetherden.....	Whitmore.
Pulham St. Mary.....	Taylor.

The annual meeting was held at East Soham, on the 13th and 14th days of June. Mr. Norris was chosen moderator, and Mr. Wright secretary. Sermons were delivered by Messrs. Webb, Glanville, Lingley, Collins, and Cooper. The circular letter consists of extracts from the letters of the churches. The sum of £47 was voted to the churches making application to the fund.

Statistics.

Number of churches.....	24
Baptized.....	76
Received by letter.....	30
Restored.....	13
.....	119
Removed by death.....	20
Dismissed.....	62
Separated.....	62
.....	144
Decrease.....	25
Number of members.....	1967
Sunday school children.....	600
Village stations.....	82

The next annual meeting is to be held at Tunstall, on the second Tuesday and Wednesday in June, 1844.



## SOUTHERN ASSOCIATION.

The following is a list of the churches composing this body :

Andover.....	T. Applegate.
Anmore.....	D. Lemmon.
Beaulieu Rails, 1st ch.	
2nd church.....	J. B. Burt.
Blackfield Common.....	R. Bennett.
Downton.....	G. Woodrow.
Ebenezer.....	J. Neave.—G. Arnot.
Forton.....	T. Tilly.
Hedge End.....	J. Oughton.
Landport.....	C. Cakebread.
Lockerly.....	N. T. Burnett.
Longparish.....	J. Chappell.
Lymington.....	J. Millard.
Milford.....	F. Wills.
Midhurst.....	J. Burn.
Newport.....	C. W. Vernon.
Niton.....	J. Smedmore.
Parley.....	H. V. Gill.
Portsea, 1st church.....	C. Room.
2nd church.....	T. Morris.
Poulner.....	T. Rutter.
Poole.....	S. Bulgin.
Romsey.....	J. Cowdy.
Salem.....	R. Young.
Salisbury.....	I. New.
Southampton, 1st ch.....	B. H. Draper.
2nd church.....	J. Ford.
Sway.....	
Wellow & Yarmouth W. Read.	
Whitchurch.....	E. Amery.
Winchester.....	

At the annual meeting, which was held at Southampton, June 7th and 8th, Mr. Ford presided. Messrs. Woodrow and Room preached. The following series of resolutions was passed :—

"1. That the next association be held at Downton on the Tuesday and Wednesday in the Whitsun week, 1844, and that the brethren Tilly, Bulgin, and New preach.

"2. That brother Applegate of Andover draw up the next circular letter, on 'The Best Means of Promoting a Revival of Religion in the churches of the association.'

"3. That the annual collections for the Baptist Mission be made in the second and third weeks in October, 1843; and that brother J. E. Giles of Leeds and brother Phillippo from Jamaica, be invited as a deputation.

"4. That this association offers its grateful acknowledgments to the Great Head of the church for the success which has attended the jubilee effort of the Baptist Missionary Society during the last year, by which the sum of £32,500 was realized, and the society enabled to occupy new fields of useful labour.

"5. That this association gratefully acknowledge the grace of God bestowed on the baptist denomination, and congratulate their brethren on the fact that the number of their churches in the United Kingdom is increased to 1675; that the number of members exceeds 154,000; that more than 20,000 have been added to these churches during the last year; and that the number of Sunday scholars is estimated at 210,000.

"6. That this association, recognizing the essential unity and oneness of all true Christians, rejoices in that expression of Christian harmony and love displayed at the large meeting of Christians of all denominations, assembled at Exeter Hall, London, on the 1st inst., and recommends their brethren to cultivate more of the same spirit, that the world might be convinced that Christians 'are all one in Christ Jesus.'

"7. That this association notices with tender sympathy and kind regards, the sufferings of their

beloved and persecuted brethren in Denmark; and would offer devout thanksgiving to God, for the unshaken fidelity to the cause of truth and righteousness he has enabled them to maintain amidst their protracted trials.

"8. That this association views with the most lively apprehension the wide spreading errors of the endowed church, with the intolerance of her ministers, as additional reasons, with those already avowed, to denounce the connexion of church and state as unscriptural and mischievous.

"9. That in consequence of the determination of government to press forward the educational bill now before parliament, notwithstanding the many thousands of petitions against it, this association feels it a duty to present every constitutional resistance to it, and that the following petition be presented from this body to the house of Commons against it. Petition read.

"10. That memorials be addressed to the several county members, requesting their opposition to the educational bill in their places in the house.

"11. That this association deeply deplores the inconsistencies of dissenting ministers and people, in giving their countenance to the mischievous errors of the ritual of the church of England, by attending at her altars to celebrate marriages, and also by attending funerals where her burial service is read.

"12. That this association considers the corn and provision laws of this country unjust and cruel, inasmuch as they interfere with the bounties of divine providence, and prevent their free enjoyment by the children of destitution; and recommend their brethren to use all constitutional means for their entire abolition.

"13. That this association has a growing conviction of the importance of establishing a general fund for the relief of aged or infirm ministers of the baptist denomination, and recommends the Baptist Union to take the subject into its consideration at its session in 1844, with a view to its adoption.

"14. That the thanks of this association be given to brother New, for the excellent letter he has prepared, and that it be adopted and printed. [On the Errors of Puseyism.]

"15. That the thanks of this association be given to the treasurer, secretary, and association committee, and that brother Shoveller be the treasurer, and brother Tilly the secretary, for the ensuing year; and the brethren Vernon, Room, Millard, Morris, and Tilly be the association committee for the year."

## Statistics.

Number of churches.....31

Baptized.....242

Received by letter.....25

Restored.....10

— 277

Removed by death.....48

Dismissed.....38

Separated.....44

— 130

Clear increase.....147

Number of members.....2878

Sunday school children.....3506

Two of the churches having neglected to forward letters, these returns are not quite exact.

## WESTERN ASSOCIATION.

Fifty churches are comprised in this body :

Appledore.....	J. L. Hall.
Ashwater.....	A. Facy.
Bampton.....	T. Thomas.

Barnstaple.....	W. R. Baxter.
Bideford.....	J. Spasshatt.
Bradninch.....	C. Sharp.
Brayford.....	W. Cutcliffe.
Bridgwater.....	H. Trend.
Burrowbridge.....	T. Baker.
Burton.....	J. Merchant.
Bridport.....	T. Clarke.
Chagford.....	W. May.
Chard.....	
Collumpton.....	U. Foot.
Crediton.....	W. Hewitt.
Creech.....	G. Medway.
Crewkerne.....	S. Pearce.
Croyde.....	J. Hunt.
Culmstock.....	J. H. May.
Dorchester.....	S. Sineox.
Exeter.....	W. Welch.
Hatch.....	J. Fry.
Hemyock.....	R. Serle.
Higginridge.....	G. Hoskins.
Honiton.....	J. B. Titherington.
Horsington.....	D. Bridgman.
Isle Abbotts.....	
Loughwood.....	J. Stenbridge.
Lyme.....	A. Wayland.
Minehead.....	C. Elliot.
Montacute.....	J. Price.
Newton Abbott.....	W. Cross.
Newton St. Petrock.....	F. Thorne.
North Curry.....	W. Perratt.
Shaldon.....	
South Molton.....	J. Teall.
Stogumber.....	J. G. Fuller.
St. Hill.....	F. H. Rolestone.
Street.....	J. Little.
Taunton.....	J. Jackson.
Thoverton.....	
Tiverton.....	J. Singleton.
Uffculm.....	H. W. Stenbridge.
Uptontery.....	J. Chapman.
Watchet.....	S. Sutton.
Wellington.....	J. Baynes.
Weymouth.....	J. C. Butterworth.
Wincanton.....	G. Day.
Yarcombe.....	S. Vincent—C. Spiller.
Yeovil.....	R. James.

At Honiton, on the 7th and 8th of June, the ministers and messengers having assembled, Mr. Titherington was chosen moderator, and Mr. Wayland deputy moderator; Mr. Trend was reappointed secretary. Sermons were delivered by Messrs. Welch, Wayland, and Price. The circular letter, on the Pastoral Office, was read by Mr. Jackson, and adopted. A fraternal address to the moderator, elders, and members of the free church of Scotland was agreed to, and signed on behalf of the association by the moderator and secretary. A petition against the educational clauses of the factories bill was also adopted, and the following resolutions were passed:

"That for the future no chapel case recommended to the churches of this association, be collected for before the trust deeds have been submitted to the inspection of the committee appointed by the association, and have obtained their approval.

"That should any church refrain from communicating with the association for two successive years, its connexion with the association shall be deemed at an end, unless satisfactory reason be given for its silence."

*Statistics.*

Number of Churches.....	50
Baptized.....	214
Received by letter.....	43
Restored.....	7
	— 264

Removed by death.....	60
Dismissed.....	43
Excluded.....	25
Withdrawn.....	41
	— 169

Clear increase.....	95
Number of members.....	3399
Sunday school children.....	4140
Sunday school teachers.....	502
Village stations.....	73

The meeting of the association next year is to be held at Crewkerne, on the Tuesday and Wednesday of the Whitsunweek.

GLAMORGANSHIRE.

The public meetings of this important body were held at Lysvane, on the 13th and 14th of June. A great number of sermons were delivered, and there were several meetings for prayer. The circular letter, written by Mr. James of Bridgend, is on Christian Prosperity. The breviate states that "brother W. Jones, Cardiff, was chosen moderator. The letters from the churches were read; all of them were found in unity and peace, except one. The brethren B. Evans, Hirwain; J. Wilkins and D. Lewis, Zion, Merthyr, were ordained to the pastoral office. We have to report the removal of brethren D. Jones to Cowbridge, D. R. Williams to Treforest, J. Thomas to Tongwyrdillas, and T. Davies to Caersalem. Many of the churches were lamenting the backslidings of professors. Some of them were sorrowing after the death of theirdeacons and many useful members. Several meeting-houses have been built, and others enlarged, viz., Tabernacle, Cardiff; Twynyrodyn, Treforest, Foxhole, Hebron, and Elim. Four new churches have been formed and united to our association."

*Statistics.*

Number of churches in the association...50	
Baptized.....	617
Received by letter.....	202
Restored.....	191
	— 1070

Removed by death.....	113
Dismissed.....	309
Excluded.....	328
	— 750

Clear increase.....	320
Number of members.....	6986
Sunday school children.....	6832
Branches and stations.....	36
Pastors.....	43
Assistant ministers.....	54
Sunday school teachers.....	921

The next association is to be held at Lantwit Major, the third Tuesday in June, 1844.

THE OLD ASSOCIATION IN SOUTH WALES.

Churches in the counties of Brecknock, Radnor, and Montgomery are included in this body, which held its annual assembly at Builth, Brecknockshire, on the 7th and 8th

of June, when the devotional services and sermons were numerous. The brevities inform us that "after supplicating the throne of grace, brother Edward Owen, minister of the church at Bulth, was chosen moderator. When the letters from the churches were read, we found that peace and union prevailed generally, and to some of the churches considerable additions had been made: but this prosperity did not extend but to few of the churches. This year, two of our brethren in the ministry, Richard Howells of Siloam, and William Jenkins of Dolau, though in the prime of life, were numbered with the dead. It is presumed that their death will make a deep and lasting impression on the minds of those who remain. Brother John Powell, this year, was ordained pastor over the church at Talgarth."

#### Statistics.

Number of churches.....	44
Baptized .....	247
Received by letter.....	29
Restored.....	71
	— 347
Removed by death.....	56
Dismissed.....	17
Excluded.....	155
	— 228
Clear increase.....	119
Ministers .....	35
Assistant preachers.....	28

The statistical information is very incomplete. The churches are requested to send their number of members and scholars to the next meeting, at Newbridge, Radnorshire, on the first Wednesday and Thursday in June, 1844.

#### NEW CHURCHES.

##### LONGTOWN, HEREFORDSHIRE.

On Wednesday July 5, 1843, a new baptist chapel was opened for divine worship at Longtown. The Rev. M. Thomas of Aber-gavenny preached in the morning, and the Rev. S. Blackmore of Kingston in the afternoon. In the evening also two sermons were preached; the one by the Rev. W. Owens of Harwichangel Crucorney, and the other by the Rev. J. Jones of Ragland; several other ministers took part in the services. The congregations were too large for the place, and the collections very good for the locality.

On the 21st of the same month six baptized persons united in church fellowship, thus forming the germ of another baptist church. They are supplied by Mr. R. Fisher, a member of the church at Cheltenham, whose affectionate labours are likely, under the divine blessing, to bring others into fellowship with this infant community.

##### HAYES, MIDDLESEX.

On Wednesday August 9, 1843, a new baptist chapel was opened at Hayes; when sermons were preached, in the morning by Mr. John Stevens from 1 Cor. iii. 16, 17, in the afternoon by Mr. Wyard from Rom. viii. 3, "It is Christ that died," and in the evening by Mr. Milner from Psalm cxviii. 25, "O Lord, I beseech thee send now prosperity." The day was fine; many persons attended, and found it good to be there.

A church consisting of sixteen persons was formed here on the 14th of May. Mr. Charles Fish preaches to them at present with considerable acceptance, and in the prospect of becoming their pastor has received his dismission from the church at Meard's Court, Soho.

#### NEW CHAPELS.

##### NETTLEHAM, LINCOLNSHIRE.

The baptists of Lincoln have for some time preached the gospel in a small house in Nettleham, a village three miles from the city of Lincoln. Latterly their labours have been graciously blessed by the Father of mercies, and several from the village have been baptized and united to the church at Lincoln. A large room has been hired and comfortably fitted up as a place of worship, which was opened on Wednesday July 19, 1843. A capacious booth was erected for the accommodation of a social tea-party, which was numerously attended by friends from Lincoln, as well as by residents in the village. Under this booth a sermon was preached in the evening by the Rev. J. Craps, from Mark xvi. 15, 16, to a large congregation. This place, as well as the chapel at Waddington, is supplied on the Lord's day, by members of the church at Lincoln. The prospects of usefulness are encouraging.

##### AIRDRIE, NEAR GLASGOW.

A new chapel in connexion with the baptist denomination was opened in this town on sabbath July 23. The services were conducted forenoon and evening by the Rev. W. Innes of Edinburgh; in the afternoon the Rev. J. Taylor, pastor of the church, preached. On Monday the 24th a very interesting service was held in the chapel for the recognition of the pastor, and the ordination of five deacons. The services were conducted by Messrs. James Paterson, Glasgow, Watson and Innes, Edinburgh, J. Leechman, Irvine, and others.

On the evening of Monday a social meeting was held in the chapel. Robert Kettle Esq., of Glasgow, in the chair; and after ten interesting addresses were delivered by the



chairman, Messrs. Watson and Innes, Edinburgh, J. Simpson, Greenock, Robert Simpson, Glasgow, J. Leechman, Irvine, J. Baird, Stirling, and J. Fyfe, Bolton.

The chapel, including the price of land, has cost about £700. It has three vestries and a baptistry, and is seated for upwards of 400, without galleries. The church is composed of eighty members, and the congregation good. The prospects are most encouraging. The circumstances which are connected with the origin of this church are exceedingly interesting, and calculated to call forth the sympathy and aid of the friends of Christ in the denomination. It may therefore be proper to add that £150 will free this infant cause from all difficulties, and enable them to go on comfortably.

DIDMARTON, GLOUCESTERSHIRE.

On Monday July 10, the foundation stone of a chapel was laid by — Saunders, Esq., Market Lavington, for the use of the baptist and independent denominations. Mr. Turner, Wesleyan minister at Chippenham, prayed. Addresses were delivered by Mr. Rees of Chippenham and Mr. Cross of Thornbury. In the evening, about two hundred persons took tea in a barn kindly lent for the occasion; after which addresses were delivered in the adjoining field to a large concourse of persons, by Mr. Cross, Mr. Eyres of Uley, Mr. Turner of Chippenham, and Mr. Howe of Sodbury. For an agricultural district this is a thickly populated place, and many of the inhabitants are in a state of deplorable ignorance. It is expected that the chapel will be opened in October next.

HITCHIN.

The ancient baptist meeting-house in Tilehouse Street, Hitchin, was erected in 1692. Having been long in a dilapidated state, and being inadequate to accommodate the congregation, which has considerably increased under the ministrations of the present esteemed pastor, it has been decided to erect a new and more commodious place of worship; the foundation stone of which was laid on Thursday, August 3, by William Bowyer, Esq., in the presence of a numerous assemblage of spectators. The weather being very unfavourable, the assembly adjourned, after prayer by the Rev. Henry Burgess of Luton, to the old meeting-house, where an interesting and appropriate address was delivered by the Rev. John Aldis of London, and the service closed with prayer by the Rev. J. Adey of Horselydown.

The Sunday school children were regaled with a substantial dinner in the field adjoining the chapel. A large party of friends dined together at the Sun inn; where addresses breathing the spirit of Christian union, and

retracing the gracious dealings of God with this ancient church, were delivered by the Rev. J. Broad, the present minister, and by Messrs. Aldis, Burgess, Wayne, and Cheeswright, who, while they referred with evident emotion to the past eventful history of this portion of the church of Christ, many of whose members were called to suffer persecution for the testimony of Jesus, yet indulged in the more pleasurable anticipations in reference to the future, from the liberal constitution of the church, the altered circumstances of the times, and the evident tokens of the divine favour which have hitherto attended the labours of their respected pastor. In the evening an impressive and affectionate sermon was preached to the people, by the Rev. W. B. Bowes of Blandford Street.

LOWER ROAD, PENTONVILLE.

In a square, contiguous to several newly formed streets in this vicinity, a piece of ground has been obtained, on which a large and handsome place of worship is about to be erected. Its dimensions will be forty-three feet by sixty eight; and it is intended to accommodate about 530 persons on the ground floor. There will be in addition seats for the Sunday school, and a school room forty feet square, with excellent lights and good ventilation.

The enterprise originates with the church under the pastoral care of the Rev. Owen Clarke, now assembling in Elim Chapel, Fetter Lane. Serious difficulties being connected with the retention of that place, they have determined to remove from it, and make a vigorous effort for the promulgation of divine truth, in a district which they deem more eligible and more needy than that in which they are. We hope that they will meet with great encouragement from their Christian friends, and that their exertions to promote the kingdom of Christ in this populous neighbourhood will be eminently successful. We are informed that the first stone is to be laid on the 11th instant, at three o'clock in the afternoon, and that Dr. Cox has engaged to deliver an address on the interesting occasion.

ORDINATIONS.

WATERSIDE, WANDSWORTH.

On Monday June 26, an interesting service was held here, when Mr. William Ball was publicly recognized as the pastor of the baptist church. The Rev. I. M. Soule, of Battersea, having read portions of the scripture and prayed, the Rev. G. Pritchard explained the nature of a gospel church. The senior deacon gave an account of the rise and progress of the church; Mr. Ball, in a concise but ex-

PLICIT manner, detailed his conversion, call to the ministry, doctrinal views, &c.; after which the church confirmed their unanimous election of him to the pastoral office. Mr. Shirley of Sevenoaks delivered two discourses,—one to the pastor and one to the people, and the Rev. J. E. Richards, minister of the independent chapel, Wandsworth, concluded with prayer.

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BEWDLEY, WORCESTERSHIRE.

On Wednesday, July 26, Mr. W. E. White, late of Horton College, Bradford, was ordained to the pastorate of the baptist church assembling at Bewdley. The introductory discourse was delivered by the Rev. J. Mills of Kidderminster. The ordination prayer was offered by the Rev. T. Swan of Birmingham; after which the Rev. J. Acworth, A.M., President of Horton College, Bradford, gave an affectionate and solemn charge to the pastor. In the evening Mr. Swan preached an excellent sermon to the church and congregation.

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ASHFORD, KENT.

The Rev. Henry Smith, A.M., late of Guildford House, Birmingham, has accepted the unanimous invitation of the baptist church at Ashford to become their pastor, and commenced his stated duties on Lord's day, the 6th of August.

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STANWICK, NORTHAMPTONSHIRE.

The Rev. J. B. Walcot has accepted a unanimous invitation to become pastor of the baptist church in this village.

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RECENT DEATHS.

REV. J. J. DOUGLAS.

Mr. Douglas was received into the church meeting in Carter Lane, Southwark, under the care of Dr. Rippon, in March, 1793. In compliance with the advice of the church and its pastor, he entered the baptist academy at Bristol in 1797, and pursued a course of studies for the ministry under the direction of Dr. Ryland. In 1802 he was chosen pastor of the church at White's Row, Portsea; but he did not continue in that connexion very long, but was received again into the church in Carter Lane in 1807. Of this church he remained a member till his death; and was engaged in tuition, and in occasional preaching, during the thirty-six intervening years. After a few weeks' confinement to his house, in which he was gradually sinking under the pressure of his infirmities, he finished his course May 22, 1843, aged seventy-one years.

MR. JOHN RINGER.

Died on the 2nd of July, Mr. John Ringer, a deacon of the church assembling in St. Mary's, Norwich. His demeanour through a most painful illness of four years exemplified the power of the grace of God. Strong in faith, he neither murmured at the affliction which was laid upon him, nor dreaded its termination in death. Addressing his pastor as he was approaching his latter end, he said, "Tell the brethren I know whom I have believed, and assure yourself that the gospel you preach is divine,—I know it is." Few men have been more honourable in the world, more happy in the family, or more useful in the church than John Ringer. His memory is blessed. By the grace of God he was what he was.

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MR. JOSEPH SMITH.

Died at Horsforth, near Leeds, on the 29th of July last, Mr. Joseph Smith, aged fifty-four years, for twenty-seven years a deacon of the baptist church of that place. As a man, whether we regard him in his actual temper of mind or in his manner of discharging all the duties of his station, we discover much that was truly worthy of our admiration and respect. In the temper of his mind there was an evenness and sweetness of disposition; the law of kindness was written on his lips, and the law of piety was in his heart. He was exceedingly tenacious of all moral obligation, and he laboured to do to all men as he would that they should do to him. As a Christian he was clothed with humility, and exhibited at all times much of the meekness and gentleness of Christ. He did not shrink from trials or lay down the cross, but was decided, firm, and persevering. During his affliction, which lasted but a fortnight, he was heard to say, "Oh, how dreadful would it have been to have had a Saviour to seek now." Patient in affliction, he was resigned to the stroke: he had no fear of death; his hopes were fixed on Christ as his all-sufficient Saviour; and he afforded the clearest evidence that he was prepared to join "the company of just men, made perfect, who have washed their robes, and made them white in the blood of the Lamb."

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MRS. FREER.

Died at Upton-on-Severn, August 13, 1843, Susanna, wife of the Rev. J. Freer, baptist minister, and daughter of the late Mr. Joseph Ash of Bristol. Her sun has gone down while it was yet noon, and in the midst of active exertions for the good of souls. The calmness and joy of her closing scene corresponded with the course she had run, and impressed on her countenance a heavenly smile, which remained long after death had set her spirit free. Her husband and four children

remain to lament their heavy loss. Never, probably, was a whole congregation more deeply affected by the death of their minister's wife, than is the congregation of her bereaved husband. In her the beauty and happiness of the Christian character were preeminently displayed; and of her it may be truly said, that where she was best known she was most loved.

MR. ISAAC DIXON AND FAMILY.

An extraordinary series of bereavements has recently taken place in a family connected with the small baptist church at Harrow-on-the-Hill. Mr. Isaac Dixon, a cow-keeper in that village, had, according to the statement we have received, a widowed daughter who had been for some years one of the Sisters in the Westminster Hospital, but who died after a few days' illness, leaving one child dependent on her parents. Mrs. Dixon, deeply affected by the occurrence, on her return home from her daughter's funeral became seriously ill, and in about three weeks expired. The spirits of the good man sank; on the day after he had followed his wife to the grave he was confined to his bed; and in about another week he likewise departed. A younger daughter, who, with her husband and family, was residing in the house, and who two months previously had given birth to twins, was so shocked by these events, that she also died about eight days afterwards. A post mortem examination of her body was made, and the opinion of the medical gentleman was that her death was caused by pleurisy and inflammation brought on by excessive grief. Thus, by repeated and unexpected strokes, five children, the eldest under seven years of age, have been deprived of their mothers and of their means of support. These particulars are forwarded by the pastor of the church to which they belonged, Mr. Smith, in the hope that some who read the account will be inclined to assist in the efforts which are being made to relieve their destitution.

MISCELLANEA.

PROFITS OF THE SELECTION.

Grants were made by the trustees of the Selection Hymn Book, at their annual meeting, in June, 1843, to forty-four widows of baptist ministers, whose initials are subjoined.

Recommended by	
Mrs. J.....	Rev. J. Edwards, — Wilde.....£5
C.....	Dr. Steane, H. J. Gamble.....5
A.....	J. J. Davies, Dr. Cox.....5
P.....	W. Yates, John Chapman.....5
N.....	R. G. Lemaire, Dr. Steane.....5
H.....	Manoah Kent, W. Keay.....5
G.....	W. Colcroft, J. Foster.....5

Recommended by	
Mrs. H.....	J. Wilkinson, T. Finch.....£5
C.....	W. Groser, Dr. Belcher.....5
K.....	G. H. Orchard, S. Kent.....5
A.....	G. Pritchard.....5
G.....	Shem Evans, Joseph Freed.....5
S.....	Dr. Price, W. Groser.....5
H.....	J. H. Hinton, Dr. Steane.....3
W.....	I. M. Soule, Thomas Clark.....3
G.....	S. Brawn, W. Groser.....3
M.....	J. Vincent.....3
E.....	G. H. Orchard, S. Kent.....3
S.....	John Frost, J. Brooks.....3
C.....	W. Gray, W. Robinson.....3
S.....	B. Evans, — Harness.....3
W.....	Dr. Cox, W. Wake.....3
P.....	S. Green, Dr. Cox.....3
T.....	J. Foster, W. Colcroft.....3
A.....	B. C. Young, R. Tunley.....3
E.....	D. Evans, James Jones.....3
H.....	J. H. Hinton, C. Elven.....3
P.....	W. Hebditch, S. Pearce.....3
S.....	S. Jones, Alexander Hay.....3
H.....	John Fry, James Collins.....3
S.....	John Statham, Joseph Tyso.....3
F.....	J. Collins, J. Fry.....3
P.....	W. Gray, W. Robinson.....3
B.....	R. Brewer.....3
V.....	W. Robinson, W. Gray.....3
C.....	J. T. Vigner, S. Green.....3
T.....	S. Kent, Dr. Price.....3
C.....	R. Tunley, G. Ashmead.....3
W.....	D. R. Stephen, W. Jones.....2
D.....	John James, J. H. Hinton.....2
R.....	T. Davies, W. Jones.....2
E.....	W. Jones, D. R. Stephen.....2
D.....	B. Thomas, T. Thomas.....2
E.....	E. Williams, W. Groser.....2

£152

BAPTIST COLONIAL MISSIONARY SOCIETY.

Our readers are aware that among several modifications of the constitution of the Baptist Missionary Society agreed to at the last Annual Meeting, there was one which enlarged the field of its operations. The phrase, "throughout the whole world beyond the British isles," was substituted for the phrase, "through the heathen world," previously employed in the description of the Society's object. It had often been felt that the limitation to the *heathen* world, rendered some desirable efforts for the diffusion of the gospel in distant lands unconstitutional; and in several cases it had been partially disregarded. It was thought best therefore to remove the restriction by a formal act, at a General Meeting of the subscribers.

As soon as it was known that this measure



was contemplated, the Committee of the Baptist Colonial Missionary Society expressed its concurrence in the project; and, after it had become law, embraced the earliest opportunity to pass unanimously the following resolutions:—

“1. That this Committee congratulate the Committee of the Baptist Missionary Society on the enlargement of the sphere of its exertions, by the resolution passed at the last General Meeting, believing that the Colonies present a field for missionary labour of the very greatest importance.

“2. That the Baptist Missionary Society being now at liberty to make exertions for the propagation of the gospel in the Colonies, it does not appear to us desirable that we should maintain a separate organization for this object.

“3. That Mr. W. L. Smith and Mr. J. Gurney be requested to audit our accounts, and with the Sub-Treasurer prepare a balance sheet to be laid before the Committee of the Baptist Missionary Society; and that, if the Committee should consent to take our obligations upon them with our assets, the Sub-Treasurer and Secretary be authorized to make known to the public this arrangement and the cessation of our operations.”

To these Resolutions, the Committee of the Baptist Missionary Society, after considering the subject in its various aspects, responded on the 17th of August, when the following resolution was adopted:—

Resolved—“That this Committee, acting upon the resolution of the Annual Meeting enlarging the sphere of the Society's efforts,

accept the proposal of the Colonial Society to take its obligations and its assets, understanding that henceforth that Society ceasing to exist, its Collegiate Institution in Canada and its missionary operations are to be identified with the Baptist Mission.”

It only remains for the Committee of the Colonial Baptist Missionary Society to thank their friends for the degree of support that has been afforded to them in their past efforts; to congratulate them on the permanence which this arrangement is likely to confer on undertakings which were previously dependent principally on casual resources; and to urge the propriety of transferring their subscriptions to that society which has now engaged to add to its other labours, the cultivation of the good seed in the colonies. It is not in any degree on account of a diminution of attachment to the object they had in view or of conviction that it is of paramount importance, that the defunct Committee has consented to transfer the trust to other hands; but from a persuasion that the Committee of the Baptist Missionary Society possesses more ample appliances and facilities for the work, and that the arrangement will conduce to public convenience. Since it was made, one active member of the late Colonial Committee, Mr. Joseph Gurney, has presented to the Baptist Missionary Society an extra donation of £50, to encourage their exertions in the colonies; and it is earnestly hoped that the example will be followed by others who are anxious to see increased effort on behalf of provinces so vast, so needy, and so closely connected with the interests of Britain.

## CORRESPONDENCE.

THE JAMAICA BAPTIST WESTERN UNION.

*To the Editor of the Baptist Magazine.*

MY DEAR SIR,—I have been directed by the Jamaica Baptist Western Union to forward you the accompanying resolutions, with a request that you will be so kind as to publish them in the Baptist Magazine at your earliest convenience. It will doubtless be gratifying to you and your readers to learn that notwithstanding the numerous and varied attacks which have been made upon us, the work of God is still going forward, and that there never, perhaps, was a period when our churches were in a more prosperous state.

I am, my dear sir,

Yours very truly,

BENJAMIN B. DEXTER.

*Secretary pro tem.*

Lucea, Jamaica, July 8, 1843.

### *Resolutions.*

At a meeting of the Jamaica Baptist Western Union held at Lucea on the 8th of July, 1843, the ministers present having referred to the charges preferred against their churches by the Jamaica presbytery, and the refusal of the accusers to give them any information on the subject,—

It was resolved:—

I. That having made the most rigid inquiry in our power into the charges preferred against the churches under our pastoral care, and found them to be in most cases mere fabrications, we consider the refusal of our accusers to furnish us with the data on which they have made their accusations, as an admission of their incapacity to substantiate the charges they have so wickedly made, and as a flagrant violation of Christian principle.

II. That while we are earnestly desirous to correct any evil that may exist, we can never submit to the degradation of appearing before any court of examination, by whomsoever convened, or of whomsoever composed; being fully assured that the members of the church where such evils are said to exist form the only tribunal to which by the laws of Christ the delinquents can be summoned, or by which the evils complained of can be removed.

III. That the shameful charges preferred against ourselves, of being governed in our efforts for the conversion of sinners by a love of money, we repudiate with indignant scorn; while we feel that our characters are a sufficient reply to all insinuations thus brought against us.

(Signed by)

WILLIAM KNIBB.  
WALTER DENDY.  
BENJAMIN B. DEXTER.  
JOHN CLARK.  
E. J. FRANCIES.  
THOMAS B. PICKTON.  
J. E. HENDERSON.  
P. H. CORNFORD.  
JOHN MAY.  
EDWARD WOOLLEY.  
W. HUME.  
EDWARD HEWETT.

THE BAPTIST THEOLOGICAL EDUCATION SOCIETY.

*To the Editor of the Baptist Magazine.*

DEAR BROTHER,—A prospectus, of which the following is a copy, has been transmitted to the pastors of our churches in all the principal towns of England.

*"Baptist Theological Education Society."*

"There are two classes of candidates for the Christian ministry. The first class comprises those who are desirous of enjoying the full benefits of college instruction. The second includes young men who possess preaching talents and appear fitted for usefulness in the church, but who wish to confine their attention to studies directly preparatory for ministerial duties; either because they have already received a good general education, or for other reasons, the validity of which will be admitted. There is at present no available provision for the instruction of such persons.

"It appears extremely desirable that a society should be established for this purpose,—an English Theological Institution, designed to impart sound instruction in divinity, and to secure such intellectual and moral training as shall qualify the candidates for the more effective fulfilment of the duties of the ministry. And it is suggested that the object in view may be most effectually accomplished by the appointment of tutors in different parts of the kingdom, each of whom will receive a limited number of students. This

plan will be attended with several advantages. The necessity of building suitable premises will be generally avoided. By the distribution of candidates in separate districts, their opportunities for useful employment while under preparation for the ministry will be increased; while a large number of our churches will become acquainted with the measure, and, it is hoped, interested in its success. The number of students placed under one tutor being limited, pastors will be able to undertake the office, and this, it is conceived, will be a very desirable arrangement. Under their superintendence, the students may spend part of their time in town missionary work or village preaching; they will also enjoy the advantage of being initiated into the practical details of church business and the pastoral life.

"It will be at once perceived that the objects of such a society will be entirely distinct from those of our colleges. A learned education for the ministry is not contemplated; that may be obtained from the usual sources. But the measure now submitted to public notice restricts the attention to such instruction and discipline of pious young men (whether previously educated or not) as will tend, by the blessing of God, to furnish the churches with 'able ministers of the New Testament,' 'workmen that need not to be ashamed, rightly dividing the word of truth.' At the same time it is also to be borne in mind that the high ground now taken by the colleges which are connected with the London University furnishes an additional reason for the establishment of the proposed society. Candidates for admission to those colleges must possess superior qualifications, and consequently many cases will occur in which the opportunity of obtaining instruction will be lost, unless the deficiency can be supplied by means of such an institution as is now contemplated.

"The course of instruction will embrace the principles of biblical interpretation, theology, ecclesiastical history, the composition of sermons, pastoral duties, and such branches of general knowledge as may be deemed most useful. And it is recommended that the time allotted to these studies shall be two, and in some instances three years.

"Several ministers and gentlemen have agreed to act as a provisional committee, by whom preliminary arrangements will be made for the formation of the society; meanwhile, correspondence will be instituted with friends in different parts of the kingdom, with a view to obtain their concurrence and co-operation.

"The importance of making suitable provision for the wants of the churches by such an effort as this is increasingly apparent. It is our unquestionable duty to adopt prompt and decisive measures for the removal of the evils connected with an ignorant ministry.

The establishment of the Baptist Theological Education Society, will have a happy tendency, it is hoped, to accomplish that object. Many young men may be by its means prepared for important stations, who, for want of such advantages as it is now proposed to supply, will otherwise encounter great difficulties in the discharge of their duties, fail to attain that standing in the churches for which their piety and talents would otherwise fit them, and perhaps become comparatively inefficient."

A circular has been addressed to those brethren who have received the prospectus, requesting them to favour me with a communication on the subject, and to state whether they think the establishment of the proposed society desirable; whether they can suggest any improvements in the plan; whether they are willing to promote the object; and whether they know any young men, candidates for the ministry, who might be encouraged to apply to the society, when formed, for assistance and instruction.

To save labour and expense, the prospectus has been sent only to the churches in our principal towns. By allowing this letter a place in your pages, you will enable me to bring the subject under the consideration of my esteemed brethren in the ministry, and of the members of our churches throughout the kingdom.

I am fully convinced that such a society is very greatly needed. And I think that the object in view cannot be better attained than by the establishment of local institutions, under the care of well qualified pastors, by whom the candidates will be at the same time suitably instructed and trained to useful labour. They will receive, in fact, a *working education*. Such an education is wanted for our home missionary agents, and for many gifted young men, already engaged in efforts to do good, who are likely to become pastors of country churches, and whom it would be exceedingly unwise to send to the colleges, even if it were possible to find support for them in those institutions. A cheaper and more suitable plan of preparation is required. The "Baptist Theological Education Society" will furnish it.

Having undertaken the office of provisional secretary, I shall be happy to receive any communications on the subject, and to give further information, if desired.

Some progress has been made in providing funds. Should any friends feel disposed to aid the object by donations or subscriptions, their remittances will be thankfully received by the treasurer, Joseph Fletcher, Esq., Shooter's Hill, Kent.

I am, dear brother,

Yours faithfully,

J. M. CRAMP.

Hastings, August 17, 1843.

THE TITLE "BISHOP."

To the Editor of the Baptist Magazine.

DEAR SIR,—As a member of a pastoral association (comprising independent and baptist brethren) in this neighbourhood, I have been requested to state that, having taken into consideration brother Acworth's letter on theological titles, which appeared in your magazine for February, we resolved, on the 14th of last March, to dispense in addressing each other, with the epithet "Reverend," and after the simple name of the brother addressed to add "Bishop of the [Congregational or Baptist] Church, ———."

These are times in which we deem it the duty of all the servants of Christ to attempt to purify the vocabulary of the professedly Christian world; and in this instance, as well as in others, to do so by pointing to chapter and verse for authority and example. "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons," Phil. i. 1. "This is a true saying, if a man desire the office of a bishop, he desireth a good work," 1 Tim. iii. 1.

We respectfully solicit that our ministerial brethren throughout the kingdom may consider the subject, and hope they will not be deterred from doing so by anticipating the ridicule that may be heaped upon them should they countenance us by their example.\*

The reviewer of "Dr. John Brown's Letters to Dr. Pusey," in the Eclectic for June, says, "The only thing the dissenting ministers lack is the title of *bishop*, which if they think it of any importance they may scripturally assert to themselves with quite as valid a claim as William of Canterbury, or Charles James of London."

As a mere "title" we attach no virtue to it; but observing the intolerable pretensions of a usurping church, we are constrained by this return to New Testament phraseology to seek to undeceive the multitude, who seem inoculated with the idea that none but men with lawn sleeves should have the oversight of souls.

Read at the July meeting of our pastoral association; and in the name of the associated brethren, I am,

Dear Sir,

Yours in our blessed Lord,  
A. M. STALKER.

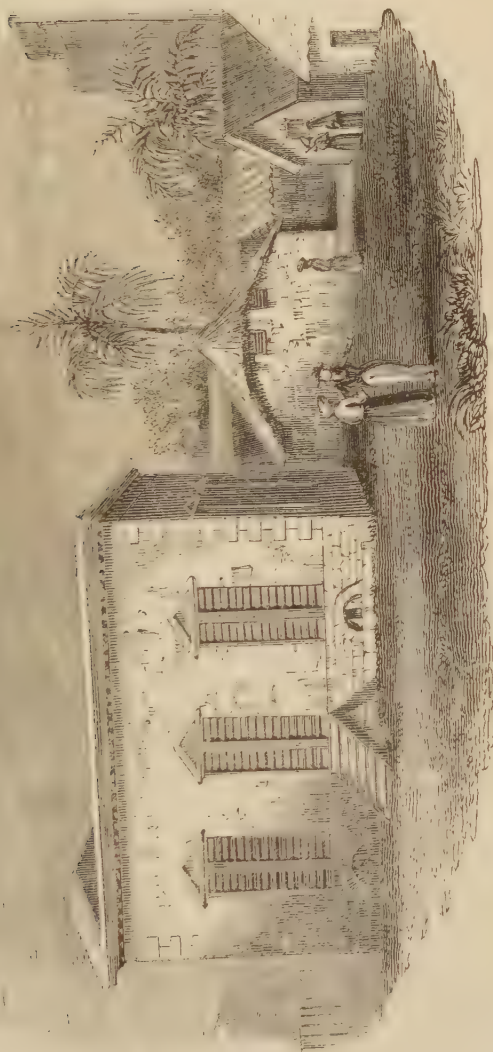
Blockley, Worcestershire,  
July 26, 1843.

\* Since our fraternal meeting in March, we have been pleased to meet with the following announcement. "The West Riding Association was held this year at Shipley; a recommendation to ministers to use the title 'bishop,' was agreed upon."



# THE MISSIONARY HERALD.

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KALINGA NATIVE CHAPEL, CALCUTTA.

## A S I A.

## [ CALCUTTA.

## KALINGA NATIVE CHAPEL.

The native chapel at Kalinga, one of the suburbs of Calcutta, is about twenty-eight feet long, and sixteen wide. In the annexed sketch, it is the northern side of the building that is seen ; but the principal entrance is on the east, which is hidden from view. The bungalow to the right of the chapel is occupied by the native preacher : it is covered with a thatched roof, and the walls are matted, standing on a thick layer of earth. The kitchen belonging to it adjoins ; and the habitations at the right hand corner are those of native Christians. Mr. Wenger's residence is near ; and the whole scene is as it appears from the window of his study.

In a letter, dated Calcutta, June 7, 1843, Mr. Thomas furnishes a brief view of the present circumstances of the country stations, which will be perused with pleasure.

On the whole, the intelligence from the stations is very encouraging ; from several, reports of baptisms have been received, and at others cheering prospects appear to be opening to our brethren.

At Delhi, our dear brother Thompson baptized *two* persons in December last ; one of them his own daughter, the other a native, the wife of Muniram, a brahmin whom he baptized about a year and a half or two years ago, and who is now employed as a native preacher, in which capacity he affords our brother very great satisfaction. In February he had the pleasure of baptizing *three* more persons, of whom *two* were Europeans and *one* a native.

At Patna a most delightful work of grace appears to have taken place within the last three or four months, as the result of which *six* persons were baptized in April, and *eight* during the last month ; several more stand as candidates, or afford reason to hope that they are under serious impressions.

At Monghyr, also, our esteemed brethren have been cheered by an addition of *four* natives by baptism : this pleasing event took place early in March.

Brother Parry a short time ago mentioned the baptism of *two* native converts at his station, Jessore. Others are believed to be under divine teaching.

At Barisal, brother Bareiro baptized *two* converts a few weeks ago ; he also speaks of encouraging openings, but like every other labourer in the mission field, laments frequent disappointments.

At Chittagong, brother Fink baptized a Mug convert a few weeks ago, and last month brother Johannes reported the baptism of *five* natives from a village of weavers, which he and brother Fink have often referred to in their letters. A very encouraging opening has there presented, and to enable our brethren to take advantage of it, we have yielded to brother Johannes' earnest request to be allowed to draw 100 rupees to meet in part the cost of erecting a bungalow in which one of the native preachers may reside, and which may afford accommodation to the brethren on their visits. I had recommended brother Johannes to endeavour to raise the requisite funds on the spot, but having already drawn very extensively on the liberality of the people of the station, he said he could not at present appeal to them again. We felt the justness of his remarks, and sanctioned the sum he requested should be allowed him. I may observe that a violent persecution which broke out at the village, appeared to have suddenly almost extinguished the hopes of our brethren, but God mercifully interposed, and strengthened one of the converts to bear up against the storm ; the others shortly after joined him, and all have now put on the Lord Jesus Christ by baptism. May they stand fast to the end !

At Dhaka no additions have been made, but a most marked change has taken place among the people, and a few at least appear under very serious impressions. The difficulties, however, in the way of professing the gospel are great, I had almost said terrific.

According to outward appearances, destitution is the lot which threatens the convert. On being baptized he will be deserted, or cast out by his kindred, and deprived of the means of support, while our brethren have it not in their power to provide employment. You may easily conceive how the consciousness of being thus situated must operate against the carrying out of religious convictions, and deter from making the practical avowal of faith in Christ implied in baptism. Still the work goes on, and by and bye, I feel persuaded, we shall hear of converts being there added to the Lord. Our brethren are preparing to locate one of the native preachers at a village on the opposite side of the river from Dhaka. Some expense in erecting suitable premises for his residence, and for the purposes of worship, has been incurred, and partly met by our brethren on the spot, but something must, I apprehend, be allowed from the mission.

At Dinagore no additions have been recently reported, but in his intercourse with the people brother Smylie meets with much of a very pleasing and encouraging character. Christian knowledge is evidently much on the increase; we only want the Spirit to be poured out from on high to make many of the stations delightful gardens of the Lord. That Spirit will yet be given, and that glorious spectacle assuredly be witnessed.

At Intali, brother Pearce has had two baptisms during the last few months, two candidates each time. At Bow Bazar similar scenes have been witnessed, and brother Evans says he has several candidates, and others whose names he hopes soon to submit to the church, among whom are two natives. Circular Road is still unsettled; the church are again about to request brother Leslie to take the oversight of them; I hope he will comply with their request, but am not aware what his present views may be. May the Lord direct him and the church!

To this brief notice of most of our principal stations, derived from the communications with which I have been favoured from the brethren, I have merely to add, that so far as my information goes, all our missionary brethren are enjoying a pretty good state of health. This, I rejoice to say, is the case with the brethren in Calcutta. A good deal of sickness has prevailed about, but we are preserved. In my family I have had, since the death of my dear child last month, more or less of sickness, and one or two of the children are now ailing; but I hope this indisposition will not prove very severe or of long continuance, though the rainy season, which has just commenced, always proves very trying to them.

## TRANSLATIONS.

Ninety thousand volumes have been printed during the year in the Sanskrit, Bengali, Hindustani, and Hindui languages, making a total of 529,510 volumes printed since 1801. To carry on these translations, the sum of only £151 has been contributed to the Society direct by British Christians during 1842. The probable issue of the coming year will be not less than 100,000 volumes. May the Committee not hope that the contributions will be in proportion?

Besides the works in hand, the brethren are most anxious to meet the wants of India, by publishing the Old Testament in Sanskrit. The New Testament is already published; as also the Book of Psalms. To complete this most important work, the sum of £1500 is wanted, which, it is earnestly hoped that British Christians will supply. There are in India 150,000,000 of people, and what are 500,000 volumes amongst these!

The importance and necessity of such a version may be judged of from the following extracts, taken from letters of experienced missionaries.

“Of the Sanskrit, I feel more than I can at present say. Your large supply of Matthew, and the inimitable Psalms, have arrived; and while I feel thankful for them, and rejoice in having obtained what I so long and anxiously desired, I have a strange stingy feeling come over me regarding the books in this language: I am scarce willing to distribute them only lest I should exhaust the stock. This is really my unhappy feeling, but I shall

correct it. The fact is, I have been so long without books in this language, that I dread being again in the same predicament. I have had to conceal from the view of some a gospel or two reserved for others, who held a promise from me. But now I trust to be able with lavish hand to give away, and on no proper occasion to withhold this great boon from the learned Hindu population, with whom the very language in which the sacred



Scriptures are now offered to them, carries an evidence of their divine authenticity not to be appreciated by Europeans, or even by their own countrymen who may happen to be strangers to the powerful influence of Sanskrit. It is the master-language of India, it is all-powerful among Hindus, and it is that which gives to Bráhmíns, gúrús, and the various religious orders, all the ascendancy they possess."

"I was much pleased in having with me such a goodly assortment of scriptures and tracts in Hindí and Urdú, but most of all delighted with my stock of Sanskrit, for one simple reason, that it possessed a redeeming quality in the estimation of the most bigoted, which their judgment denied to the other languages. My meaning will be the best understood by the following instance of high contempt for our books. Visiting a temple-yard in the village of Khattauli, I encountered a knot of bráhmáns and others, some of whom were passive hearers, others contended and questioned; a general opinion, however, was passed, that the doctrine was good, and that the books communicated the knowledge of divine things. One man, a pandit, unable to endure that such sentiments should gain

ground at the expense of his venerated shás-tras, said with some warmth, 'What, even if the books should contain divine knowledge—they are nothing to us! the knowledge of God contained in those books is to us as *milk in a vessel of dog's skin*, utterly polluted!!' I had to hear this, and go on with my reading and discour-ing with the others. After some time, Devigir made his appearance, and this pandit with him, *soliciting the same knowledge of God in Sanskrit*, which he had abhorred in Hindí."

"Numerous have been the pandits in the country about Garhmukteshwar and Hardwar, that with their characteristic anxiety for our books, have both encountered me on the road, and also called at the tent for them; some pleading a preceding year's promise to be supplied with the Sanskrit scriptures. The poetical execution of the Psalms has greatly raised the reputation of our books in the estimation of pandits, so that when we have the Psalms, a Testament, or even a Gospel to offer to these men, the most fastidious of them has not the shadow of an excuse for turning away with contempt from the book; and indeed they scarcely ever do it."

In the third Report of Translations, recently published in Calcutta, is the following note relating to the acceptance with which our brethren's version of the book of Proverbs in the Sanskrit language has met, from the conductors of the Calcutta School Book Society:—"Of this beautiful little volume an impression of 500 copies, in a somewhat different form, was thrown off, and taken as a school-book; for which purpose it is admirably adapted, by the Calcutta School Book Society, in whose list of publications it now appears."

## KHARI.

Accounts of the dying experience of several natives who were members of the church at Khari, one of the country stations to the south of Calcutta, transmitted in a Letter from Jacob, native preacher there, to Mr. George Pearce, afford pleasing illustrations of the power of faith to sustain the minds of dying Hindoos who have received the gospel.

### SANYASI MISTRI.

On the 4th March, 1842, Sanyási Mistri was attacked with cholera; upon which many persons went to see him and to render assistance. At first it was hoped that he would recover; but about midnight he became so much worse, that his mother-in-law called up Káláchánd to see him, when it was evident that he was past recovery. Káláchánd, therefore, asked him if he had any thoughts of eternity. His reply was, "My hope is in God, that he will save me." He was again asked, "Can you give me any

reason for such a hope?" He answered, "I know that it is written in God's book, that God sent his Son into the world to save sinners, and that the Son gave his life for our salvation." "But do you think that God will receive you?" "I think he will receive me, for I have Christ as my refuge, and through him I am going to God." "Can you pray a little?" "I am very weak and unable to speak much, yet I say in my heart, O Lord, speedily deliver me from these sufferings, and take me to thyself." Becoming rapidly weaker, he said, "I am unable to speak much with you, but do you pray for

me." Then looking around on his distressed wife and family, he added, "Take care of these poor things when I am gone." Upon which, I am sorry to say, they were so much affected that Káláchánd was unable to pray with him as he had been requested. After this he was unable to speak again, and about noon on the following day he slept the great sleep. In addition to the above, brother Gangá-rám gave the following account, which I will give in his own words: "I think Sanyási has gone to the place of happiness, for he gave me delightful answers to the questions I put to him at night. After speaking a little in a very pleasing way, he told me to read the 14th chapter of John's gospel, of which chapter I read to the seventh verse; and then read the second chapter of Revelations, and spoke a word of exhortation from the fifth verse. Concerning his external conduct I can say, that I never saw any thing blameable." In this manner his life ended.

## GANGARAM MUNDAL.

On Monday, the 21st of March, Gangá-rám Mundal (the same who conversed with Sanyási), was attacked with cholera, and yielding up this life entered another world. During the night, soon after he was taken ill, he sent for Káláchánd. As soon as he came, he made known, in the first place, every thing as to what he owed, and what was due to him: after doing which he said, See, God has afflicted me for three years; I have sent for many doctors to make me well, and have spent many, many rupees,—but all this has been in vain. What God has seen fit, that has he done. In God's afflicting me, my will has been laid aside, and his will has been fulfilled. But I thank God, that through the sickness he has now appointed, he calls me to himself. For this reason I tell you not to send for a doctor, nor give me any heating medicine. I have experienced a thousand times more suffering than pleasure, wherefore I say, if it be the will of God to take me, why will you burn my body through any medicine? See, O brethren, if God now takes me, do not grieve on account of my death. You have, for many days, interested yourself in me; then rejoice and pray that he would quickly snatch me from this pain." On Monday morning having been again called I attended on him. Then he said, "This time God will take me, wherefore give me no medicine, and at my death do not be sorrowful but rejoice." Many people telling him to take some medicine, he said, "If doing so will at all lighten your grief, I comply: give me some then." At twelve o'clock, in order to ascertain the state of his mind, I asked him many questions on the subject of religion: he answered me most cheerfully on every point. After this conversation he asked me to pray with him for a while. I asked him what words of the Holy Scriptures he

would have me read, he said, "something concise about Christ's sufferings, death, and resurrection." I read John xx., and prayed with him. About four o'clock, being in a calm and settled state of mind, he left this world. Before his sickness I was in the habit of having much talk with him on religion. He invited me often to come and pray and read the scriptures in his house. I do think, that all the pain he endured in this life, worked out for him joy in another world. At his grave I spoke a few words from Revelations ii. 13.

## HARAMANI'S MOTHER.

On Monday, March 14th, both Hárámáni and her mother were taken with cholera. After having made several inquiries about them that day, I visited them very early the following morning, when I feared they would not survive: wherefore I began to converse with them on religion. I will briefly mention to you the questions I put and the answers they gave. I asked, "If God intend by this sickness to remove you from this world, are you ready to depart with joy?" They answered cheerfully, "In this world we might have enjoyed much happiness, but now we hope to go to our Saviour, and to find a place at his feet." "Do you firmly believe that Christ is your Saviour?" They replied, "He has died as an atonement for our sins—leaving heaven, and coming down on this earth—this we firmly believe, and now our prayer is, that he would very soon take us from the earth." After speaking in this strain, the mother, looking towards the daughter said, "Do not fear; be not disturbed; Christ is a Saviour—wherefore pray." Káláchánd asked her if she thought of another state. She answered, "Christ is my guardian for eternity." Then she began to sing the 103d hymn. Afterwards having turned over on her bed, she prayed aloud thus:—"O God, give to this sinful wretched creature a place near thyself—I ask this of thee in the name of Christ." Káláchánd asked her again who Christ was, and whether she knew him. She replied, "He is a merciful friend. He gave his life as an atonement for our sins,—wherefore he is compassionate towards me." Then she asked how her daughter was, but Káláchánd told her not to care about her—but to think more of herself. She then sung from the beginning to the end of the 128th hymn, and asked Káláchánd to pray. I learned the next day that Gangá-rám had had some talk with her on the interests of her soul on a former occasion, and that he was well satisfied. On being asked by her daughter, who seemed recovering, what her hope for eternity was, and where she expected to go after death, her answer was, "My keeper for eternity is Christ; to him I give over the whole load, and after death I shall certainly go to my Lord, and then I shall not experience any

more pains of this sort." Saying this, and turning over again, she prayed, "O God, give to my spirit a place near thyself—this is my petition." Observing that Hárá was weeping, she said, in order to comfort her, "O my child, if God spare you, then will he provide for you in a far better way than I have done, for he is the Father of the fatherless." She continued praying for some time

audibly; and then, when unable to speak, still seemed in this exercise mentally. On a friend coming in and asking her where she expected to go;—she raised her hand to heaven. Shortly before death she requested her daughter to take her, when stronger, to the place of worship, as she longed much to hear the preaching of the word. She died on Sunday, March 26th, 1842.

## PATNA.

A pleasing account of the baptism of eight converts, in this city, is transmitted by Mr. Beddy, in a letter dated Patna, June 6, 1843.

Last Lord's-day morning, the 28th of May, saw a goodly company of us assembled at a little before sun rise, in the delightful spot where our baptistry is situated, and eight professors of "repentance towards God and faith in the Lord Jesus," waiting to descend into the water, and there witness a good profession before many witnesses. I think we had nearly two hundred present, just as the sun made his appearance, and whilst the Sun of Righteousness was smiling, I humbly hope, with condescending approbation upon the willing converts assembled to confess him. We commenced the solemn service by singing a Hindustani hymn, to a Hindustani tune, after which I called on a native brother to offer up a prayer; this being ended, I addressed the assembly, and then administered the ordinance to eight candidates, one male and seven females. Three of this number are country born, the others pure natives. The native man is a pure native of Bengal, the son of a nominal Christian. He was formerly sprinkled in infancy, and subsequently confirmed; but there is every reason to believe from his own confession, and other circumstances, that he was a stranger to the grace of God. He has been with us some time, and he seems to grow in grace. Among the females, the first is the wife of Roopda, about thirty-five years of age, a convert from Hinduism; second, a Mrs. Francis, about thirty years of age; third, a Miss Sarah Howell, about sixteen years of age, the grandchild of a member of the church, formerly a Roman Catholic; fourth, Miss Ann Tresham, about eleven years of age, a young disciple, the beloved child of a truly pious man, a member of the Monghyr church; she has been with us since last January at school. She is given in answer to many and intense prayers, offered up by her father and other pious persons. It is some time since she gave evident tokens of a change, which has been witnessed by the brethren with great delight and joy. Fifth, Soorgee, a blind, native young woman, belonging to the

Refuge. This person was *left*, about seven years ago, by an unfeeling Hindoo father, on a heap of bricks near my chapel, in a frightful state of starvation and emaciation, all but dead. When she was first discovered, it was doubtful whether she was living or not. Although she was nine years old, I did not think she had reached her third year; her powers of utterance were quite paralyzed. Indeed, it required no common nerve to endure the sight; but by great care, moderation, and assiduity on the part of my wife, assisted by others, she was, contrary to all expectations, restored after a length of time to perfect health, strength, and vigour. Her sight was lost through neglect, when she had the small-pox, when in her father's house. After some time had elapsed, she commenced giving evidence that she heard not in vain the glad tidings of a Saviour's love. She commenced committing to memory portions of scripture, and of Watts's Catechism, together with native hymns, which she appeared to take great interest in singing; and having rather a pleasing voice, we felt often more than gratified and rewarded for our labour of love. But how shall I describe the state of my feelings, and of those who listened to my description of this wonderful trophy of redeeming love, this brand snatched from the burning, this child that was dead and is alive, was lost and is now found. How wonderful are the ways of the Lord! How truly may this redeemed soul say, "My father forsook me, but the Lord took me up." I had nearly forgotten to state, that when she commenced speaking, we learned from her all her history; and sometimes, when either from her transgressing or otherwise, any one said, we would send her to her father, tears would immediately start forth, dreading being again subjected to the power of one who had rent asunder the endearing ties of father and child. In the Refuge she sits or walks about with one or more of the children, instructing them, and *preaching* to them. She is an example to



them all, and a wonder to us. Is not this soul worth what you have paid for the Refuge? But there is another, if not more, who wish to follow the Lord in his appointed ways. The sixth, a native young woman, whose name is Omdah, formerly a slave, about sixteen years of age or something more. Her history is rather obscure; she is married to a native professing Christianity,

who lives at Monghyr. The seventh is Rebecca Rasi, about seventeen years of age, the daughter of my native assistant. The eighth, a young man, formerly a native professing Christianity, had been sprinkled in the establishment, and subsequently confirmed, but ignorant of every thing like a changed heart. I believe him to be a true child of God.

## CEYLON.

Our veteran missionary, Mr. Daniel, has recently printed a small volume, entitled "*Reminiscences of two years' Missionary Labours in the Jungles of Ceylon: containing a narrative of exertions made to benefit its neglected population; and an introduction, to excite Christians to afford their assistance in advancing the Missionary Enterprise.*" It was for circulation among the Europeans on the island that it was written; parts of it however will be found interesting to the friends of missions at home. The passages now presented to the reader contain an historical view of a station to which his attention has often been called, and some general remarks on the state of the surrounding population.

### HANGWELLA.

Hangwella is a village in the Hewagam korle, nearly twenty miles from the Fort of Colombo, on the old road to Kandy. It is pleasantly situated on the south bank of the Calany river; and is the residence of the Modelair of the district,—a gentleman extensively known for his integrity, discrimination, intelligence, and kind attention to strangers who travel in that neighbourhood. I had the happiness of being received into his family, and of passing great part of the time which was not occupied by active exertions, under his hospitable roof. For the attention I received, I beg leave thus publicly to return my best thanks to him and his family; and to express my sincere wish that all temporal and spiritual good may descend upon them.

The village of Hangwella has for many years been occupied as a missionary station. It was frequently visited by the Rev. J. Chater, and a neat place of worship, with a dwelling house, at a considerable expense, had been erected there. Both of these, a few years ago, were swept away with the violence of the floods which often visit those parts of the island. For several years the Rev. H. Siers resided there; but owing to a variety of circumstances his removal to Colombo was deemed expedient; and the duties of the station devolved on an aged Singhalese Proponent. As in consequence of the wretched condition of the roads it was seldom visited from Colombo, the state of things in the mission gradually declined, and the ground that had been gained, by degrees appeared likely to be entirely lost. Only seven mem-

bers remained united to the church there,—some of whom had sunk into lukewarmness and a state of spiritual slumber. It was therefore thought to be highly desirable, on the arrival of another European missionary at Colombo, to see whether something of a more permanent and aggressive character could not be attempted, while relying on the divine aid, to revive religion in that village, and extend the preaching of the gospel in places adjacent to it. With these objects in view, the writer of this narrative left the site of his former labours, and commenced itinerancy in that part of the island.

Arriving on Saturday afternoon, towards the conclusion of the month of November, 1838, after the labours of the Sunday, which were expended on the inhabitants of the village, and the few members who remained,—his first business was to explore the surrounding country, in order to determine how it could best be occupied. While anxious that the word of eternal life should be extensively proclaimed, he was well aware that a variety of desultory and unsupported efforts were not likely to produce any permanent effect. To pay a solitary visit to a village, and for once only to preach in it—in any case, but more especially in the state of the population in this island—did not appear the best plan that could be adopted. It is only by repeated, and persevering strokes, that any impression is likely to be made on the ignorant and almost unapproachable people here. The latter word is designed to convey the idea of causing any considerable number regularly to assemble to hear the gospel of the Son of God. It has been observed, that no itine-

rancy deserves the name, unless that which is continued sufficiently long to make an impression on the country around. Anxious, therefore, to unite as far as possible the advantages of the itinerating and localizing systems, it was determined—after having surveyed the country—to divide our future scenes of labour into four districts, each containing on an average about ten villages. One of those districts to be the field of exertion for the first week; a second for the second week; &c., till in the course of a month every one of them might be entered, and in a measure pervaded; and that in the successive month the same round of labours should be repeated. As the writer was associated with a Singhalese assistant missionary, and as they both took successively the same district, it is evident, that with the exception of occasional and unavoidable interruptions, the inhabitants of each village had an opportunity, once in every fortnight, of hearing, near to their own places of residence, the way of salvation through Jesus Christ. One of these divisions was in the Hina korle, on the north side of the Calany; the other three in the Hewagam korle, on the south side of that river. Although to an English reader some of the names of these villages may appear uncouth, it may be proper to mention them. In the *first division* in the Hina korle, are Biyagama, Yabaraluwa, Malvane, Mahapitigama, Weilgama, Hamanabadah, Yattowela, Umandala, Tittapattrra, and Giridarrah. In the *second division*, Hewagama, Kadwella, Bomiria, Badahelagamadoowa, Ranalee, Dadigama, Heinpitti, Dælamultoodoowa, Emboolgama, Artigalla, and Hangwella. *Third division*, Pittoompey, Dëddenyia, Pinnawala, Weiwalpanāwa, Angatapitia, Galagederah, Pāddukka, Liyanwala, Arrukwatta, Ugalla, Mahawattagama. *Fourth division*, Degamboda, Kāhatapitey, Kosgama, Kalowakgediah, Neelwotudoowah, Tunnāna, Badulgodah, Giramboola, Alooæmbooludah, and Māboolah. It may be observed that although the above were our stated fields of labour, the violence of the floods, the state of the weather, and other causes, presented occasional interruptions; while in some seasons efforts were made to extend the knowledge of God's word beyond those places.

In order to judge of the propriety of any specific measures to instruct mankind, the true condition of the objects of your charity must be considered. What would be wise and prudent in one case, might be highly improper in another. Addresses and a mode of preaching exceedingly fit for a refined and intellectual congregation, would be little adapted to the Singhalese who dwell in the jungles of the land. We ourselves have discovered, that though on our arrival in this country, when we first heard of the modes which our predecessors adopted in preaching the gospel, they *then* appeared puerile, yet on

becoming more fully acquainted with the manners of its inhabitants, they were the wisest that could be used. Now what is the condition of those who dwell in the field of missionary enterprise we are now reviewing? I speak of their *moral* condition. I leave the botanical, geological, entomological, and agricultural details of the country to others. My limited space, and the object in view, permit not these digressions. But what is the moral condition of the people—their state in reference to God and eternity?

#### POVERTY.

One thing which forcibly strikes you in pervading its jungles, is the poverty and temporal distress prevailing among a large proportion of them. Though inhabiting a fruitful country; though their wants are but few; though a large quantity of waste lands around lie in an uncultivated condition; though a small degree of labour is sufficient to supply what is requisite for themselves and their families; a large number live entirely from hand to mouth, so that in a time of sickness they are often in the most distressing condition. I have no space to point out the causes of this. One thing I may in a passing way notice. Many of them are so little acquainted with the value of time, that they spend a large portion of it in a most idle and desultory manner. Did they duly employ it, they might realize comforts in health, and provision for sickness and age, of which they are now destitute.

#### IGNORANCE.

Their ignorance of the great affairs which relate to their peace is truly deplorable. Though often keen-sighted, and quick of discernment in what pertains to this life; in all that is connected with eternity the most fatal delusions blind their minds. Few or them can read; and the knowledge of those who can is of the most limited and pernicious kind. Ask them, who made them, and what will become of them after death, and their general reply is, "We cannot tell." Though questions of this kind are so important, and have, or ought to have, so deep an interest, they do not appear to wish to know. In Tunnana, one of the above mentioned villages, though I have repeatedly gone to almost every house, except in one, I do not recollect to have seen a chair; and only about two persons who could read, and they in the most imperfect manner. I do not believe that in the whole village there was an individual who even in profession worshipped the true God, or had any desire so to do. When I have urged the claims of Jehovah upon them, their answer has been—If the rest of our neighbours would worship him, we would do so likewise, but why by acting contrary to them should we subject ourselves to reproach and shame?

## ATHEISM.

Atheism of the most fearful character is prevalent among them. Buddhism is literally atheism, since it denies the existence of the infinite and eternal God, the Creator, Governor, and Judge of men. Though this is a system so monstrously absurd that every right minded person shrinks from it with abhorrence, it is astonishing with what tenacity the most intelligent and ignorant among them cling to it, and endeavour to defend it. One of the most sensible Buddhists I ever encountered was a young man connected with a distant *Vihara*, who two or three years since called at the Modelair's house. On pressing him with the impossibility of the fact of an infinite series of beings preceding each other, and the necessity of one grand, eternal, uncaused Being, he asked, "Who made God?" The reply was, that He was a self-existent Being, who never began to be, but had from eternity existed. Then said he, "I am like God; I existed from all eternity, and never began to be." On asking him if he could recollect any thing which happened to him more than thirty years ago, i. e., before his birth, he acknowledged he could not. Then how dare you say that your mind, which is essentially a thinking being, can have always existed, since you can remember nothing before your birth in your present body? "We are," he answered, "deprived of the knowledge of what has happened in our former births, through sin: when we are purified from it, the knowledge of what has occurred in past stages of existence will become clear to us." I assured him that every one knows by his own experience, that guilt is a sharpener, rather than a destroyer of the memory, since we more vividly recollect the crimes we have committed than any other parts of our history. But though they reason from data not only without evidence, but contrary to evidence, the natural alienation of their hearts from God inclines them to receive the most insane follies as stable and irrefragable truths. Though Budha has been dead for above two thousand years, and his soul annihilated, and though a future Budha is not expected for many hundred years, they contend that by worshipping his image and offering sacrifices to it, they shall obtain immense advantages in another world.

## SUPERSTITION.

Superstition, as well as atheism, pervades every part of their behaviour. Though they acknowledge no supreme and eternal Jehovah, they have a whole rabble of inferior deities; beings who have passed through all states of existence, and will have to sustain again similar transformations. Some of these beings are of a malignant, and others of a benevolent temper; and may correspond with

the infernal and supernal demons of Grecian and Roman mythology. To secure the good offices of the latter, and escape the anger of the former, appears to be their great anxiety, as far as their present state of existence is concerned. Hence they often tell you, that they worship both God and Budha. By god they do not mean the supreme Jehovah, but their demons and devils; beings whom, in their dewalahs and devil temples, they endeavour to propitiate. To secure the good things of the present life; to obtain health when sick, and prosperous seasons for their crops, they make offerings to their gods. To disarm the wrath of their *yakas*, or devils, they dedicate a part of their substance to them. To command an exalted station in a future *jataka*, or birth, they approach their *vihasas*, and worship Budha. In proportion to the value of their presents, or the different shrines they approach, they suppose will be the rank to which they will be advanced after death. Hence while these poor people, by their vain oblations, impoverish themselves, their *ganinanseys*, their *yakadooras*, and *yakadesas* reap the spoil. To stimulate them to make their offerings, the most monstrously absurd legends are told them by their instructors and blind guides. Some of them are so out of nature, so utterly impossible to be true, even by the aid of a miracle, as (except to men who do not like to retain God in their memory, but love darkness rather than light) to carry their own refutation with them. To some of them reference may be made in the progress of this narration.

## PRIESTCRAFT.

It is requisite to be borne in mind, that the atheistic and superstitious religion of this country is based on the doctrine of the transmigration of souls, and the apportioning to individuals in present and future births the rewards or punishments due to actions performed in previous ones. The following relation, taken from one of their religious books, will show the tendency of every thing they teach the people, to exalt and enrich the priesthood, whether they are devil or Buddhistical hierophants. A certain fisherman one night placed his basket for taking fish in a river, which before the morning enclosed a number of fish; but a large snake entering at the same time, devoured them all. He was not, however, suffered to enjoy his prey long, for before the morning he was found dead, his flesh devoured by a multitude of red ants, and his bones picked by their young ones. In his next birth, the fisherman became a devil, inhabiting some trees in the jungle; the snake, for some good deeds done in a prior state, was born a king, having the ants for his subjects; the large ones being full grown persons, the others, their children. One day this king going into the jungle, saw



this devil on a tree, and inquired who he was? when he received for answer, "I am a devil, inhabiting this spot, and I have long wished to see thee; for I will kill thee, and break thy bones, and eat thee." Though deaf to the cries of mercy, on the king saying to him, "If you kill me, you will only have one to devour; but if you will spare me, every morning I will send one of my subjects to this tree, and you will thus have thousands to eat, instead of one," the devil replied, "Art thou sure thus to act; wilt thou on my releasing thee, without fail, perform thy promise?" "Most faithfully I will." Accordingly, with a solemn warning of the effects of unfaithfulness, he was suffered to depart. Every morning, one of his subjects was sent to this spot, who was torn and eaten by the devil, till all the adult population were destroyed. At length the children were sent victims, till the whole country was depopulated. At length a Buddhist priest came that way, who inquiring into the state of the case, revealed to the devil what he was in his former birth, and supplicating on behalf of the kingdom, persuaded the devil to desist from his cruel ravages. With these ideas before them, we need not wonder at their fear of the devils, nor the offerings they make to appease their anger. We see likewise, how the Buddhist priests insinuate their superiority to devils, by the influence they exert over them. Such are the lying fables which are unhesitatingly believed; while the eternal truths of God's word are disregarded!

I sometimes think, that by the habits of deceit and lying in which they indulge, they often try to cheat the devil himself! It is a customary thing among the owners of cocoa-nut gardens, to devote the produce of certain trees to some demon or devil; to their *deviyos* or *yakshyas*. This is often done with considerable ceremony; a number of vociferous expressions being used previous to the signs of dedication being affixed to the tree. After the ceremony, the fruit of the tree is deemed sacred, and for any one to take it would be an act of sacrilege that would bring down on the delinquent the severest penalties.

But it would appear that amidst all these imposing processes, the fruit is frequently never presented to the being, or to his priests, to whom it is nominally dedicated. It is often nothing more than an expedient to which they have recourse, to prevent thieves from stealing it; as they have an idea that though their own hypocrisy will meet with no punishment, the pilferer in his nocturnal rambles will never be sufficiently daring to take what is the supposed property of these supernatural and infernal powers. Some time since, on going through a cocoa-nut plantation, I observed that almost every tree that had fruit on it, bore the badge of its consecration to some invisible being, while those which were barren were destitute of it.

#### IMMORALITY.

No one will be surprised to find that a high degree of immorality prevails among a people thus atheistic and superstitious, and that drunkenness, deceit, treachery, lying, cheating, thieving, gambling, impurity, and in many cases even murder, are awfully prevalent. Many who have read the latter part of the first chapter of the epistle to the Romans, have been struck with the accurate manner in which the account Paul gives of the demoralizing effects of idolatry, is realized among the poor idolaters of this island. It is indeed true that in those parts of the district which are nearest Colombo, many of the people are called Christians. But what kind of Christians are they? Though they bear Christ's name, they are in heart the worshippers of false gods. For some worldly purpose their parents had them christened, and in their turn they are anxious their children should be likewise christened; but they know nothing of Christianity; scarcely the existence of God, or the name of Jesus. They never attend a place of worship except when their banns are proclaimed, or to get married, or to have their infants baptized. They will go in crowds to their pansils, Bana-madoovas, viharas, and dewalas. There presenting their offerings to false gods and images, they practise every superstitious ceremony, in connexion with every hateful lust.

#### INDIFFERENCE.

In addition to the above, they appear sunk into the most awful indifference, or contentment with their present situation. Though the wrath from heaven is coming upon them,—though the divine anger actually abideth on them,—like a man sleeping in a thunder storm, they neither perceive nor fear it. When the most absurd lies are related to them, they will believe them; and in proportion to their absurdity, will give them more readily credit; but if the glorious facts of the gospel salvation are related to them, they appear an idle tale. The son of a Modelair told me that he had read and translated in their hearing several of the stories in "The Arabian Nights' Entertainments," all of which they implicitly credited; but if you relate to them the great facts of the New Testament, they are entirely disregarded. They are slumbering in their security, and have no wish to be aroused; perfectly contented with their false and delusive system, they adhere to it, and reject the Saviour. This is indeed their condemnation, that light is come into the world, and they love darkness rather than light, because their deeds are evil.

Such then is the situation, the moral and mental condition of the natives here, among whom the missionary is called to labour. For them has he forsook the comforts of his domestic enjoyments; the luxury, and crowded

congregations of his own land, to preach in a stammering manner, to a people in another language, who are unwilling to hear him, and listen to his addresses with the utmost impatience. And while having to endure their rudeness and even insolence, he has to complain of the neglect and even contempt of his own countrymen, because he has not accomplished that which exceeds all human or angelic power. If any of my brethren in other places of the island have been favoured to make known the divine word to persons of a different character, I can only say, that while I rejoice in the more propitious state of things which has been prepared by their beloved Saviour for them, I speak according to my own experience. In such a situation it must appear that strong faith in the divine promises, with a patient expectation of their accomplishment, is an essential qualification to enable a missionary who is sincerely and ardently desiring their salvation, to instruct them in the things which belong to their peace. Blessed be God, there is in the gospel a remedy for all the miseries which sin and Satan have inflicted on the most besotted and guilty of men! It needs only to be presented by the heaven-sent messenger, and applied to the heart by the Holy Spirit, and the people of this land will walk in the light of the divine countenance, and feel the inspiring joys of God's salvation. It has already, in instances neither solitary nor few, produced its benign effects; and it is destined to fill this land with the knowledge of the glory of the Lord, as the waters cover the sea.

The first thing which a missionary has to do, is to induce people around him to hear the message of mercy. This is indeed only a part, a very small part of his work; but it is evident that nothing can be expected till there be a communication between the ears and understandings of men, and the truths he has to impart to them. "For how shall they call on him on whom they have not believed; and how shall they believe on him of whom they have not heard?" Now this introductory part of a missionary's work is by no means so easy in this country as many are ready to conclude. When in England an evangelical minister of talents and energy makes known the word of God, he can generally secure a congregation who will listen to it. Let his coming be made known, and trooping multitudes, collecting, will listen with interest to the joyful sound. But although in places where preaching has been in the country maintained, and has produced many of its benign effects, something like it may be witnessed; in spots that have been little visited, on commencing his work the difficulties of a faithful minister will soon be apparent. Should you send word to any village, that on a certain day and hour you will come to tell them how they may be saved, they pay no more attention to your notice than to the howling of the wind

or the roaring of the ocean. Should you go yourself, and solicit them to come to any fixed spot, they will make many excuses, or perhaps politely promise to come, and then walk off in another direction. Ask any of them to collect his neighbours together for this purpose, and should he go to their houses and enforce your request, they will instantly answer, "Yes, if you will give two or three glasses of arrack for each of us, or grant us a stated salary, we will come. Without it we shall keep away." I recollect, some years since, going to a village near Colombo, where I had requested the late second Maha-Modelair to use his influence to assemble the people, he sent word to one of his inferior headmen so to do. When I went, having such an authority as that of one of the most influential natives in the island, and saw but few assembled, I inquired how it so happened? One of the villagers replied, that since there was now no punishment for not attending, alluding to the abolition of compulsory labour, he did not see it was necessary for the people now to come. Some time since, on going into a house in Hangwella, the inhabitants of which were called Christians, I said to a young man of respectable appearance, "What is the reason I never see you at church? you are a protestant, and the place of worship is near you, but you do not attend." He, with the most careless unconcern, answered—"As there is no pay, or money allowed for going there, I do not see fit to be present." Indeed, to such a state of fearful unconcern, and undervaluation of their religious advantages, are almost all classes, whether Singhalese, Burghers, or English persons sunk, that instead of welcoming with high delight the proclamation of the tidings of redeeming mercy, they conclude that it is *they* who confer the obligation on the preacher, by condescending to attend on his instructions. Hence they think they have claims on you for such tokens of their regard, and sacrificing their time and patience in hearing what you have to say to them. In proportion to the zeal for their salvation which a missionary evinces, do they conclude he must be influenced by some mercenary, interested motive, which leads them, when they think it can be done with impunity, to deride him, and even to insult him.

#### AVERSION TO THE GOSPEL.

A proponent, who goes through his labours in the most heartless manner, will meet with tokens of respect; but those who, intent on their real good, their soul's welfare, do not cease to labour in season and out of season, and warn them day and night with tears, will assuredly have to encounter the most degrading insinuations and expressions they can use.

I speak on this subject principally of the Singhalese. In reference to them, if you

can secure the assistance of a police-vidahn, or an arachy, or some other head-man who has authority in the villages, probably for once or twice to oblige you, he will call his neighbours together to listen to what may be said to them; but if you frequently seek their aid, it will be, not verbally indeed, but practically, refused. These gentlemen will make promises they will never fulfil, and which at the time they never intended to fulfil. Often have they cheated and disappointed me; and when relying on their aid, I have gone according to my agreement to preach to those who were to be collected by them,—on arriving at the destined spot, I have found they have left their houses, without an effort to fulfil their engagement. I could select many such cases. One, however, as a specimen, may not be improper. On returning home from one of my missionary tours, I met two police-vidahns belonging to two villages about eight and ten miles distant from my residence. I said, I wish to come to each of your houses to preach the word of God, on a day specified. Can you collect the people at such and such hours to hear it? Both of them with apparent sincerity and cordiality, promised to comply with my request. But after taking a journey on foot, of ten miles, under nearly a vertical sun, I found neither of them in their villages, nor any thing done to accomplish their promises. Such are the bitter disappointments which for the present the servants of God, in many parts of this land, are forced to endure. The faith and patience required can only be known to those who sustain them. In other situations you probably address companies who are reposing under the shade of

trees. For a few minutes they will hear you, but as soon as they know your object in speaking to them,—though to hear some idle tale they would stop for an hour,—they will begin to depart, and induce all around them so to do, saying, “Night is approaching, we cannot stay any longer, *yan, yan*,—let us go, let us go.”

#### SOURCE OF HOPE.

The above facts are detailed that the readers of these pages may have some idea of the state of deep depravity into which people around us are sunk, and of the difficulties that are to be encountered by a missionary before he can even commence his labours. If these are duly considered, they will enlist the sympathy of Christians on his side, and call forth ardent prayer to God that he would pour out his Spirit on all around. The hearts of men of every tribe, and colour, and nation, are in his hand; and he can turn them like rivers of water whithersoever he pleases. It is to the ardent, persevering, believing, wrestling prayers of the faithful, that the awards of the Holy Spirit will be granted. When this great boon is liberally bestowed, as great an alteration will be seen in the spiritual character of those around, as was evinced when he who “breathing out threatenings and slaughter against the disciples of the Lord,” and thus persecuting him in his people, was transformed into a humble disciple, and “preached the faith he once destroyed.” These people, so callous, and indifferent, and worldly, shall become anxious in seeking their eternal welfare, and zealous in advancing the divine glory.

## WEST INDIES.

### BAHAMAS.

A general view of the condition of several of these islands, and of the progress the gospel is making among their inhabitants, is furnished by Mr. Capern, in a communication dated June 22nd, 1843.

As my visits to the out-islands are ended until the hurricane months are over, I proceed to give you a short account of those which I have recently paid.

On the 8th of March I left home for Ragged Island, intending to call at Exuma, that I might make some arrangements for Mr. F. M'Donald, whom I intended to send there, to labour for six or nine months. The people were pleased with the prospect of having a native teacher among them, who should be

under the direction of the missionaries at Nassau. They promised to do what they could for his support. Silver and gold they had not to give, but they would supply him with the island produce, and build a small house for him, if I would send them board for window-shutters, doors, &c. These people are chiefly living on the late Lord Rolle's estate, the land having been given them by his lordship a short time previous to the abolition of the apprenticeship system. But as all



the land has been cultivated on which the mass of the people are settled, it will grow but little more; the circumstances of the people, therefore, are very low.

Mrs. Pearson has been there since I left, who gives a most pleasing account of the Sunday-school. Mr. McDonald is there, but has lately, I am sorry to say, been very unwell.

Having spent three days at Exuma, I left for "Ragged Island," which we reached on the 18th of March. Here I found things in a state as good as I had a right to expect, seeing the people had been left to themselves from 1836, when Mr. Burton visited them, up to the above date. Drinking had been sadly prevalent among them. The Spaniards would come for salt, and bring rum to pay for it, which exchange the people too readily made. For several months past, however, this practice had declined, the people having been written to respecting it.

None could be more delighted or thankful for a visit than they apparently were. I formed a Temperance Society on the day of arrival, which was joined by every male member of the church except one.

Out of a number of inquirers, I selected twelve for baptism, of whose conversion to God I was firmly persuaded; and of whose conduct since then I have received the most pleasing accounts. The people there have but little money, as the only export from the island is salt, and this they give for provisions whenever vessels bring them.

I endeavoured to interest them in Africa, and rejoiced to see that they could feel for others. They had no money, but they would give salt, if I would send a vessel for it; and every member of the church promised to give thirty bushels, as a contribution to the Jubilee Fund, which quantity from thirty-seven members would be upwards of 1100 bushels, the value of which would be, at ten cents per bushel, about 114 dollars; nearly £24 sterling. I hope some day to get a market for this salt, and shall then charter a vessel to go for it, which, in consequence of the distance from Nassau, will amount to one half of the value of the article.

From Ragged Island I went to Long Island, which I suppose is 150 or 160 miles distant. This island is nearly 100 miles in length. I landed at a place called Millerton, to which I had never before been, though I had been to the island. Here Mr. Burton had laboured, and his labours had been blessed; and the people remember him with deep affection.

I found a small chapel at the settlement, and in this I took up my lodging, there being no house to afford accommodation. Here I slung my hammock, and in it got a little sleep when the sand flies were not too tormenting.

One of our friends from Nassau had, months before my visit, spent some time

on the island, and done, I have reason to believe, much good. I found a church of nineteen members, and a goodly number of inquirers. There was also a sabbath-school, consisting of from thirty to forty children and adults. I spent three days at this settlement, and during that time examined for baptism, formed a temperance society, &c., which society every member and inquirer joined. I then left for another settlement, about twelve miles distant, intending to return to Millerton to baptize and solemnize marriages.

At this other settlement, called Strawberry Hill, a church was formed consisting of fifty members; and seventeen persons were received for baptism. Here also a Temperance Society was formed, and every member and inquirer joined it. Leaving those whom I had examined until I returned, I made my way to Dead Man's Cay, twenty miles farther on. The practice of rum drinking at this part of the island had been so very prevalent that I ventured to receive only one for baptism; but nearly eighty pledges were obtained at this place. Both white and black were guilty in regard to this sin, yet only the black would sign the pledge. Nothing that I could say served to convince them of the evil of the practice so much as the question, "Can you say grace before rum?" The susceptibility of this people to impressions from arguments of a religious nature, fill me with astonishment and thankfulness. When asked the above question, the answer was No from every lip.

Thence I went to an estate called New Hope, ten miles farther on. Here I met with a worthy man, who was laying himself out for usefulness. His eyes had lately been opened to "the truth as it is in Jesus." He formerly belonged to a small congregation calling themselves baptists, but their leader, a few years ago, having had a vision from heaven (so he says), in which he was shown that he might pour and not plunge, this man had only been poured upon! He, with nine others, were baptized in the sea, near his house. All signed the temperance pledge. I then went on to Great Harbour, where I found the old baptists, and some who professed to regard the missionary as their teacher, mixed up together. But though worshipping together, the former would not submit to discipline; I therefore divided them, and formed a church of eighteen members, uniting those baptized at New Hope with them. At Great Harbour, where rum drinking was lamentably general, and for which some were beginning to sell their dear bought liberty, I obtained twenty-eight signatures to the pledge.

I had now to make my way back to the settlements I had already stopped at. At Strawberry Hill those were baptized who had been previously examined. At Millerton, eighteen who had been previously examined, sixteen black and two white persons. At this place we opened a day-school, but as the

people are so scattered, there never will be many in attendance. At another settlement, four miles north of this, called Adderly's, is a number of Africans, some of whom have been baptized, and many more were desirous of attending to the ordinance; but not being satisfied as to their fitness, they were exhorted with more purpose of heart to cleave to the Lord, and so left for baptism at some future time. I spent three sabbaths on the island, and

on the third married fifty-eight persons; baptized during my stay forty-five, and got 230 to join the Temperance Society; and having been more than five weeks from home, and having a chance of going down to Nassau, I resolved to spend a few days at home before I visited any other islands. Home, I assure you, was very sweet, as I had not slept with my clothes off more than three nights since I had left Nassau.

## TRINIDAD.

At Port of Spain, in the midst of a population enveloped in superstition and gross darkness, though bearing the Christian name, Mr. Cowen is making efforts to promulgate the gospel of the grace of God. He writes as follows, June 15th.

I have opened two preaching stations, and hope soon to have a third, *in town*. One in a part of the town known as Corbean Town, where I hire a room, a low, unenlightened place. Here I preach four sermons weekly. On sabbath mornings, at six o'clock, I preach to a crowd in the open air, who listen to the story of a Saviour's love with some interest. At the other station, New Town, about a mile out, I preach once a week in the open air, to a few who venture near. Had I a horse I could do more in the country parts, but cannot venture to get one till I hear from you again on the subject of finances. From the agent of the Mico Charity I purchased a lot of land, in a central part of Port of Spain, for the purposes of your mission, should it meet the views of the Committee. It would not be easy to secure such another eligible, and, in price, reasonable purchase. I am anxious to hear from you further, respecting operations on this island, and the facilities you will be prepared to afford for this important work. A few members of baptist churches from America, and one from Sierra Leone, have united with me in church fellowship, and formed the first baptist church in Trinidad. My future labours will, I feel, be

more likely to lead sinners to Christ than to increase the number of our members. There is so much preparatory work to be performed in this benighted place, where a species of popish superstition pervades all minds, more or less, that for the present we must be content to sow, and let others reap in days to come. The distinguishing ordinance which we would enforce is here held in the highest contempt, as well as all who have obeyed it, so that we have to emerge from our present small commencement through obstacles and difficulties. But already the clouds begin to disperse. Increase the number of your missionaries if possible; patient, faithful, untiring, plodding characters are needed, who will reduce all the dictations of the Spirit to practice daily. Send us a French and Spanish scholar, if you can procure such, who will spend and be spent for Christ in this dark land. I feel that we must go out of the ordinary track of regular and formal services for religious worship; and boldly attack, and zealously, with love, teach from house to house, in season and out of season, or what do we more than others whose sole object is gain? I am happy to inform you that my health, and that of my family, continues good.

## HOME PROCEEDINGS.

On the 19th of July, Mr. and Mrs. Clarke embarked at Portsmouth, on board the *Chilmark*, Captain Penney, bound for Jamaica, and thence for Fernando Po. From Jamaica, Mr. Clarke hopes to take with him some members of the churches who are anxious to devote themselves to the promotion of the welfare of their kinsmen according to the flesh, in Western Africa. In the same vessel, are Mr. and Mrs. Hume, who are to remain in Jamaica, at one of the stations formerly under Mr. Clarke's care, and Mr. and Mrs. Saker, who are destined for Fernando Po.

A farewell service was held on the 16th, in the Rev. C. Room's chapel, Portsea; when addresses were delivered by Mr. Room, and the three missionary brethren, and devotional exercises were conducted by Messrs. Cousins, Jones, Morris, Bur-

ton, Tilly, Arnott, W. Stanger, and Yarnold. Mr. Clarke preached likewise in the large independent chapel in King Street on the following evening. The kind and hospitable attention shown by our friends at Portsea deserves our grateful acknowledgments.

The special contributions for the Missionary Vessel, to be employed on the coast of Africa, come in but slowly. A list of donations received for this purpose may be expected in our next; and it is hoped that before the time for its preparation for the press, some kind additions will be made to it.

### LETTERS RECEIVED FROM MISSIONARIES.

**EAST INDIES.**—Calcutta, J. Thomas, June 22.—Falmouth, W. Knibb, June 15, May 8, June 6 and 7; John Wenger, May 19 (from St. Ann's Bay), and 29.—Clarendon, J. Reid, June 19.—St. Ann's Bay, T. F. Abbott, June 14; W. Knibb and others, June 20.—Ocho Rios, T. Hands, May 10.—Patna, H. Beddy, May 5.

**CEYLON.**—Colombo, E. Daniel, May 31.—Kandy, C. C. Dawson, May 5.

**SAMARANG.**—G. Bruckner, Dec. 21, Jan. 21.

### WEST INDIES.

**JAMAICA.**—Calabar, J. Tinson, June 19 and 30.—Yallahs, W. Nash, June 28.—Kingston, J. H. Wood, June 15.—Port Maria, D. Day, June 13.—Jericho, E. Hewett, June 29.—Salter's Hill, W. Dendy, June 8, 17, and 26, July 4.—Bethsephil, Thomas Picton, June 9.—Mount Nebo, C. Armstrong, June 9.—Old Harbour, H. Taylor,

**BAHAMAS.**—Nassau, H. Capern, June 22.

**TRINIDAD.**—Port of Spain, G. Cowen, June 15 and 20.

**HONDURAS.**—Belize, A. Henderson, May 27, June 19.

**WESTERN AFRICA.**—Dr. G. K. Prince, at Funchal, Madeira, July 2; J. Merrick, off Madeira, June 30. All well.

### ACKNOWLEDGMENTS.

The thanks of the Committee are presented to friends at the following places for various presents for the African Mission. Berwick on Tweed, for a box of useful articles; New Lane Benevolent Society, Lymington, for a box of books and apparel, for Africa; Camberwell, for a box of useful articles; for a box from Thrapstone; for a cask of ironmongery, from Reading; Wootton under Edge, for a parcel of linen and apparel; to Mr. S. Bacup, for a box of clothing for Africa; to Mrs. Brewin, Tiverton, for a parcel of linen and apparel, for Dr. Prince; to Mr. A., Kingstone, for a paper parcel of Magazines; to Mr. Turner, for a parcel of tracts, for E. Daniell; to friends at Hull, for a box of useful articles; to friends at Forest Row, for a parcel of clothing for W. Littlewood.

### CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, during the month of July, 1843.*

Annual Subscriptions.			£ s. d.			£ s. d.		
Carlile, W., Esq., West	£	s. d.	Donation.			Greenwich, London Street—		
Brixton .....	1	1 0	X. Y. Z. ....	5	0 0	Chrystol, Mrs.....	1	0 0
Jones, C., Esq., Vassal	1	1 0	LONDON AND MIDDLESEX			Lee, Mrs.....	0	11 0
Road .....	1	1 0	AUXILIARIES.			May, Mrs., Collected	0	13 6
Paine, John, Esq., Clap-	1	1 0	Bow .....			by.....	1	0 0
ham Road .....	1	1 0	8 16 4			Parker, Mr. S.....	1	0 0
						Parker, Mr. John.....	1	0 0



£ s. d.			£ s. d.			£ s. d.		
Mill Hill, by J. Carey ....			KENT.			OXFORDSHIRE.		
Shakespeare's Walk .....			Chatham—			Henley—		
			Zion Chapel, by Mr.			Collection .....		
			Fish .....			Contributions .....		
BERKSHIRE.			Smarden .....			SHROPSHIRE.		
Kingston Lisle—			Tenterden .....			Bridgnorth—		
Collection .....			Town Mallng, Collection ..			Crowthor, Mr. John,		
Penny a Week Society ..			Woolwich, o. account ..			by Rev. D. Payne,		
Reading—			LANCASHIRE.			for Africa .....		
Collections .....			Liverpool, on account ...			SOMERSETSHIRE.		
Contributions .....			NORFOLK.			Wincanton .....		
Juvenile Society, two			NORFOLK Auxiliary, on			WARWICKSHIRE.		
years .....			account .....			Coventry .....		
Sunday School .....			Snettisham—			WILTSHIRE.		
BUCKINGHAMSHIRE.			Clowes, F. ....			Downton—		
Amersham .....			NORTHAMPTONSHIRE.			Collections .....		
West, Mr. .... A. S. ..			Blisworth .....			Contributions .....		
West, Mrs. .... do. ..			Brington, Collection. ....			Semley, by Dr. Prince ..		
West, Mrs., Sen. .... do.			Bugbrock .....			Shrewton—		
Waddesdon Hill .....			Buckbey Long .....			Collection .....		
CAMBRIDGESHIRE.			Hackletor .....			Contributions .....		
Isleham—			Harpole .....			Zion Chapel—		
Norman, Mrs. ....			Kislingbury .....			A Friend .....		
Ditto, Miss. Box, by ..			Milton .....			SOUTH WALES.		
Woods, Mr. J. ....			Middleton Cheney .....			Swansea—		
GLOUCESTERSHIRE.			Morton Pinkney, by			Mount Pleasant—		
Tewkesbury, a Friend,			Miss Williams .....			Collections & Boxes ..		
late of .....			Northampton, College St.			Contributions .....		
Nailsworth—			Grey Friar's Street ....			Bethesda—		
A Friend, for Africa. .			Olney, Collections .....			Collection .....		
HAMPSHIRE.			Patchell .....			York Place—		
Guernsey .....			Ravensthorpe .....			Collection & Boxes ..		
Jersey .....			Roade .....			Mount Hermon—		
HERTFORDSHIRE.			Towcester .....			Collection, &c. ....		
Hatfield, by B. Young,			West Haddon .....			Siloam—		
Esq. ....			Weston by Weedon .....			Collection .....		
Markyate Street—						SCOTLAND.		
Collection .....			Acknowledged before ..			Cupar—		
Contributions .....			256 5 0			Johnston, Rev. F., for		
Do., Sunday School ..			100 0 0			China .....		
			156 5 0					

Mr. Angus begs to acknowledge, with the thanks of the Committee, the receipt of £10 for the Baptist Missionary Society, as "A Thank-offering on another Birthday."

### ERRATA IN LAST REPORT.

Omitted in Contributions for Mission:

Highbridge, Collection ..	4 0 0
Clipstone .....	6 0 0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Samuel Oughton; and at New York, United States, by W. Colgate, Esq.

# IRISH CHRONICLE.

## WHY MORE IS NOT DONE.

A recent number of this Chronicle has adverted to the feeling which pervades many minds on this side of the channel as to missionary operations in Ireland. "You are doing but little," is the cry; "and, at your present or past rate of progress, when are we to expect the conversion of the millions in that country to a purer faith?" The facts which we have been able to present have done something towards meeting this cry. Not little, but much has been done in the way of making known the truth as it is in Jesus; and, we think, with an amount of success that will bear comparison with missionary efforts in almost any direction, excepting only two or three highly favoured lands. We deal with the cry and the inquiry it has created now in a somewhat different manner.

Admitting that but little comparatively has been effected, for the length of time and the amount of money expended upon Ireland, since dissenters began to regard that country as an appropriate field for missionary exertions, we fancy that this may be easily enough explained.

Two points must, however, first be looked at. One is, that the amount of good resulting from missionary labour in that country does not remain to awaken attention and reward the expense and toil at which it may have been effected. We should like to see the statistics of emigration from the shores of Ireland to the western world, and to other regions. We should like, with these before us, to be able to institute an inquiry into the state of mind in relation to the prevailing faith of Ireland, of these sons of hers who go forth. One of the first effects of the admission of light to the understanding is dissatisfaction with the system of imposture and mental and moral degradation of which the parties have been the victims. They are not perhaps converted to God. They are not placed beyond the temptations of a sea voyage, and of the new scenes which open upon them when they land for the first time upon a foreign shore. They are not known as Christians, in the best sense of that term, in their new residence. What, however, might they have been, if poverty, fear, or petty persecution had not driven them from their home, and from beneath the sound of the gospel to which their attention was arrested! Many of these blossoms which open full of promise may be blasted; some set and strengthen, and ripen into fruit, and in the far off land the heart dilates with holy gratitude that ever the missionary in Ireland was met with.

Our second point is, we judge of success in Ireland under some illusion. We have heard it inquired, Where are the churches able to sustain themselves, and to devise efforts to extend the light of life around them, that have originated from your missionary exertions? Now suppose it were answered, nowhere. We do not intend to say that this is the true answer. We give it for argument's sake. Does the inquiry, however, sufficiently take into account the fact, either that almost all those who possess means which might sustain the cause of Christ, pride themselves

in belonging to the protestant hierarchy, and regard with an hostility as bitter almost as that of the Catholic all the efforts of religious men not uttering their Shibboleth? or that the people, almost without exception, are oppressed with a poverty of which the poorest agricultural village in this happy land, in even the worst of times, knows nothing. Does the same illusion prevail in judging of the efforts of home missionary societies in England? Are these efforts deemed unsuccessful because the persons they are the instruments of converting to God are poor, or the churches they originate dependent?

We wish, however, distinctly to avow that, though we do not deem the success of missionary effort in Ireland small, it is not difficult to show why it has not been greater. Two or three reasons only can be adverted to, and that very briefly. The subject may be resumed.

Consider then, 1. The extreme inadequacy of the amount of agency employed. Beloved brethren are placed "few and far between" in a land teeming with myriads of men, abounding with opposition of every kind, and in reality imposing labour upon them "in defence of the gospel" almost more severe and difficult than has to be performed in any land upon earth. When we ought to have a staff more numerous perhaps than any where we have, it shall not be said a smaller staff, but one so small, so feeble, as scarcely to bear comparison with that of any country upon which we have made missionary attempts at all that deserve the name. The churches at home and in Jamaica will probably have poured into the little island of Fernando Po, within the next eighteen months, five times the number of Christian labourers that have been employed in Ireland for some twenty years past; and how vastly is this disproportion augmented when the population of the two islands is considered! We are far from wishing to diminish the efforts to be made for the African island; but we do say, expect not to reap in the land nearer home if you do not sow. Popery is wiser in its generation; it sends its agents by scores: we, so far as Ireland is concerned, send ours by units. Do we wonder that the scripture maxim is fulfilled, "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully"?

2. Perhaps, also, much of the agency employed, not by ourselves only, but by all parties seeking to do good in Ireland, is on other grounds inadequate. Scripture readers, if they are pious, intelligent, faithful, devoted men—men who understand the language, and what is still better, the heart of Irishmen—are a most valuable agency; but need it be said such men are but seldom to be found. And when they are, the remuneration offered scarcely lifts them above the poverty of those around them. And what is to be expected of success, abiding and visible, in congregations and churches studding the land, from the desultory, fugitive, though exceedingly important labour which such men conduct? A little observation of Ireland enables us to say, every reader of God's word to his neighbours in that country, ought to be a man who, in addition to fervent piety and missionary zeal, should be thoroughly furnished against all manner of gainsaying; he should have a warm heart and a practised *Irish* tongue; for what is so likely to win attention, and subdue the "disobedient to the wisdom of the just," as religious instruction glowing with intelligence and love, and conveyed in sounds well understood? We apprehend that beloved brethren who minister the word of life, would be more useful, in many districts at least, if in their itineracy they often preached in the soft, musical, and fondly loved language of the people they visit. Those people understand English, truly; they cultivate it, they pride themselves in the use of it; but



they *love* the Irish, and in the Irish therefore they should be addressed. But hitherto our funds have not enabled us to cultivate the knowledge of that language, or to obtain, to any very large extent, the services of brethren by whom it is understood.

3. The state of party feeling in Ireland must not be overlooked when answering the question, Why is not more done then in increasing the number and augmenting the strength of the churches of Christ? Religion and politics are unhappily mixed together, not so much by the people who discuss both; not so much by the men who are most frequently represented as mingling them, those to wit who are styled political dissenters, as by government arrangements, and by the proceedings of the very parties who are thought the spiritual, the devout, and the farthest removed from all political agitation. Christianity has become political, and befriending the civil institutions of the land is synonymous with maintaining the rights as they are called of the Established Church. Protestant has been a name in Ireland of the same import as friend of party ascendancy and foe of popular liberty. We state facts, not opinions; and it is especially mournful to have to add that formerly, almost universally—and now, in too many instances, the individuals in Ireland labouring in the gospel of Christ, permit themselves to be identified with the objects of popular political suspicion and odium.

A brighter day is dawning on Ireland in this particular. Men there belonging to each of the great leading bodies of dissenters in this country are beginning to be fearless of leaning too much to the popular side. We do not wish to interfere with the politics of any man; but we do not wonder at the want of success of which those religious men have complained who act so as to be reckoned with the adversaries of popular freedom.

On other points connected with this reason, we cannot now enter. The state of religious parties in Ireland is one of the topics on which, in a future number, we may give some information. In the mean time we trust our friends will give the Committee of the Society credit for honest and diligent efforts to find out what may be the impediments to the success of the efforts of the Society, and for a firm—we hope a holy resolution, to attempt their removal. While all our success is of God, the conviction deepens in the mind of the Committee that our instrumentality must be such as justice, benevolence, and religion demand.

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One letter recently received from a useful agent of the Society, may be here inserted. It is addressed to the Secretary:—

“The ten meetings which I have now established, and which I attend weekly, monthly, or occasionally, have, on my visits to them during the last month, presented many reasons for encouragement. At C——, where you are aware a cloud threatened to darken all our hopes, by the Rector expelling us from the school-house, we are now going on with more strength than I had ever anticipated. We can scarcely get a house large enough to contain the congregations; and, two or three every evening request us to meet at their places the next time. Thus does the Lord ordain that the wrath of man praise him, and the remainder of it does he restrain. Prudently using the means our Captain puts in our hands, and guided by his watchful, overruling providence, we may confidently meet every difficulty; and, patiently enduring, bear down every opposition.

“All my other stations are equally if not more cheering. But, it is chiefly at B—— that the good Lord seems to be blessing his own word. I have been three times there since I wrote you

lastly. From 90 to 100 is the usual attendance now. Their attention to what is said, their carefully referring to the portions of scripture quoted, together with their deep anxiety for more frequent visits, convince me that the Lord has work to do, the fruits of which are now anticipated through these buds that are now appearing, but which we hope to see fully realized.

“Mr. Spencer Murch, of Stepney College, who is now on a visit at Dr. Carson’s, very kindly consented to go with me to B——, and preach for me. When we went, which was sabbath evening, 23rd of July, a few of my friends there told me that, as our own preaching room was considered too small for the congregation that was expected, the Rev. Mr. M’Pherson, one of the Presbyterian ministers of the town, had published that his house was open to us; accordingly we accepted this very friendly proposal, and held our meeting there. Mr. M’P. gave notice of it twice before his own congregation, met us at the place, and received us very cordially. He told the congregation, after Mr. M. had done, that he was happy in having the opportunity of giving his house to ‘a Baptist,’ for they (the Baptists) were his most liberal friends when he was in London begging money for the building of that very house. ‘And,’ said he, ‘I give the house on this occasion as a mark of gratitude, as well as for the purpose of encouraging the gospel.’ He spoke in the most cordial manner of our labours there—said, as we ‘held and preached the same gospel as himself, that, instead of fearing any thing from’ our ‘exertions,’ he ‘rejoiced that good was doing.’ ‘We need good preaching,’ said he, ‘in B——, and the more we get of it the better.’ He invited us to his house when the services were over, and refreshed our weary bodies with the abundance of his hospitality. —

“May the good hand of our God continue upon us; give us grace to labour for his glory, and bless his work in this place.”

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Contributions will be given in October number. In the mean time, however, an accidental omission has to be supplied.

The late Treasurer of the Society received from Mesdames Beeten and Graves of Louth, eight pounds on the 30th of March last, which was duly carried to account, but which somehow escaped acknowledgment. Also, at a date previously to that, from Rev. T. Finch, Harlow, forty-five pounds, the produce of a legacy by the late Rev. James Stuart, of Sawbridgeworth. Will our kind friends excuse the inadvertence?

Subscriptions and Donations thankfully received by the Secretary, Rev. SAMUEL GREEN, 61, Queen’s Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; ROBERT STOCK, Esq., Treasurer, Regent street; Mr. J. SANDERS, 104, Great Russell-street, Bloomsbury, Messrs. GLYN, HALLIFAX, MILLS, and Co., Bankers, 67, Lombard-street, at the Union Bank, Argyle Place; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; Rev. GEORGE GOULD, 1, Seville Place, Dublin; and by any Baptist Minister, in any of our principal towns.

# QUARTERLY REGISTER

OF THE

## BAPTIST HOME MISSIONARY SOCIETY.

Soon after the publication of the annual report, which contains an account of the erection of a chapel, under very interesting circumstances, at Belton, Rutlandshire, a church was formed, consisting of twenty persons. "This is the first baptist church (says Mr. Whitlock, our missionary there) that has been formed in the county for seventy years. The services on the occasion were very solemn and interesting. Ten persons have subsequently been proposed for membership. Taken altogether, our prospects at this home missionary station are truly encouraging."

Several of the agents in the rural districts continue to meet with the most determined hostility from the high church party. Their zeal, however, instead of being enfeebled by it, has become more energetic. One of them, Mr. Baker, of Boroughbridge, Somerset, thus writes:—"Some time ago, our Sunday-school was much injured by the illiberal proceedings of the clergyman. He gave notice to the parents that he would expel any of their children who attended his school, unless they withdrew their other children who attended the baptist school. He also established a day-school, in which children are taught for a penny a-week. As the result, our school was almost broken up. I suggested to our friends the propriety—nay, necessity—of our having a day-school. They immediately commenced one. It succeeds well; and our Sunday-school is consequently doubled. The following circumstance, amongst others, stirred us up to action. A boy, twelve years of age, the only son of his mother, who is a widow, had been sent to the church Sunday-school for the sake of the benefit of their day-school. He requested his mother to allow him to return to the baptist school, where he had been accustomed to attend. Notwithstanding the offer of two half-crowns to act contrary to his preference, he returned to our school. On the next Sunday, the schoolmaster called at his mother's, and attempted to take the boy with him. They had to pass our chapel. The little fellow wept—soon after made a stand—said he would go no further—escaped from his guide—and came to our school again. The immediate

result was the expulsion of the boy from the day-school." Since the above was written, the schoolmaster himself (who had ventured, on an interesting occasion, to attend a service at the baptist chapel), not being disposed to succumb any longer to what he calls 'priestly domination,' has been deprived of his situation.

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The following is from Mr. THOS. KING:—*Semley, Wilts.*—I was appointed to this station by the committee of the auxiliary in October last. Since that time, through the divine mercy, a considerable improvement has taken place. God has poured out his Spirit; and to him be all the glory. Our morning congregations are more than doubled. Our prayer-meetings are so numerously attended, that we are obliged to remove from the vestry to the chapel.

Our Sunday-school, which contained only eight, now numbers fifty-three children, with the prospect of further increase. We have established a week-day school, which succeeds well. Six persons were baptized in June last, and we expect a larger number to follow our Lord in this delightful ordinance.

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From *Niton, Isle of Wight*, Mr. SMEDMORE writes:—

It is with pleasure I inform you of the work of God in the different stations where your home missionary is called to labour. A few sabbaths since I baptized nine persons on a profession of their faith. Many of them had been known as very ungodly characters, but they have given decided evidences of conversion. Since my last report, we have formed a sabbath-school at one of the stations. We commenced with from seventy to eighty children. Great opposition from the high church party has reduced the number from fifty to sixty. We cannot but hope and pray that good may come out of this opposition.



The Report from the Berks and West Middlesex Auxiliary is encouraging.

*Staines*.—Many have given satisfactory evidence of conversion to God; some of whom have put on the Lord Jesus Christ by baptism. Others are inquiring the way to Zion with their faces thitherward.

*Uxbridge*.—Two have been added by letter, and fifteen by baptism.

*Windsor*.—During the year, seventeen have been added by immersion. The glory be to Him who has all grace to subdue and make willing in the day of his power.

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Mr. PULSFORD continues, with the divine blessing, to pursue his work as an evangelist, with much success. The following are extracts from his communications since the last Register:—

*Rawden, June 16*.—The work we had at Farsley was pleasing. Fifty-seven have been baptized. There are 106 inquirers. Many others awakened at our meetings have joined the church at Stanningly, which was much stirred up to prayer and effort and with much benefit. I visited Sheffield, to re-open their chapel; and then Rotherham, Wakefield, Shipley, and Bramley, for a few days.

*Stockport, July 17*.—I began here yesterday;—addressed 1,500 children in the Stockport Sunday-school, at nine in the morning;—preached to about 250 in the baptist chapel, at eleven;—addressed about 100 at the prayer-meeting, in the afternoon;—and preached to about 600 at night. The prospect is as good here as at most other places, with the exception of its being impracticable to have regular morning meetings, because the people go to work at five and half-past five, and do not leave it until half-past seven or eight in the evening. This is a sad drawback. We shall have a few meetings at four in the morning; but really I cannot press them on people who work such an unreasonable number of hours daily.

*Stockport, Aug. 14*.—I have now held daily-meetings for a month in this awfully wicked and benighted town. The cause mentioned in my former letter has operated as I expected. Yet there is reason for thankfulness that we have had some fruit. Eight have been baptized; seventeen more are proposed; and we have one hundred inquirers. I consider brother Baker a most efficient labourer.

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The following account of the revival at Farsley has just come to hand, from J. F. and J. M.:—

For a long time previously to Mr. Pulsford's visit, the church was in a lukewarm state;—the work of God appeared to be suspended. This state of unfruitfulness was deeply deplored by a number in the church, while earnest and special prayer was offered "to the God of all grace" that he would pour out his quickening Spirit and revive his work amongst us. Having an opportunity of being favoured with a visit from Mr. Pulsford, after consultation and prayer, we availed ourselves of it. He commenced his labours amongst us on the second sabbath in March, and continued them for about two months, during which time we think we were favoured with some of his happiest and most powerful efforts. After the second evening, the chapel was generally filled, and often crowded. Persons of all descriptions of character came to hear, many of whom were made to cry, "Men and brethren, what shall we do?" The lecture on "caring for souls" was the means of awakening about fifteen persons to a sense of their danger, who have fled to Christ for salvation.

Since Mr. P. entered upon his labours amongst us we have added seventy-four to our number, and have nearly an equal number who are "inquiring the way to Zion," many of whom, we hope, will, ere long, put on Christ by baptism. The attendance on the means of grace has been and is now highly encouraging. The devout feeling and ardent zeal surpassed all that we have ever witnessed or anticipated. "Truly this is the Lord's doing, and it is marvellous in our eyes!"

Those who have been baptized, and those who are expected, are chiefly young persons; a few are in middle life; but none are aged.

On Mr. P.'s leaving us,—the church and inquirers having, under his judicious management, been previously organized and classified,—we adopted the "class system" and weekly "collection" (1 Cor. xvi. 2), as practised by our sister churches in Jamaica. The members of the church and the inquirers are divided into sixteen classes, which are met by their respective "leaders" every week. Besides these meetings, nearly the same number of prayer-meetings are held weekly. We have derived valuable instructions from Mr. Craps's "Suggestions," and from Mr. Burton's class card and his second tract on "Classification," which we cordially recommend to the perusal and adoption of the churches generally.

It also deserves to be noticed, that the happy effects of Mr. Pulsford's labours have not been confined to ourselves; but the methodists and independents in our locality, and the baptists at Stanningly, have felt the reviving influence of his ministry.

CONTRIBUTIONS SINCE LAST REGISTER.

	£	s.	d.		£	s.	d.		£	s.	d.
<b>BUCKS</b>				Jewson, Miss.....	0	19	0	Do. by Miss Waller at			
<i>High Wycomb—</i>				Watts, Miss.....	0	10	0	Horton.....	0	10	5
Herne & Verey, Messrs.	2	10	0	Wheatley, Mr.....	1	1	6	Do. by Miss Jackson at			
A friend.....	0	10	0					Wygill-head.....	0	10	6
<b>CAMBRIDGE.</b>				<i>Houghton—</i>				Do. by Miss Burra at			
Collection.....	23	0	0	Brown, Mr. P.....	3	0	0	Raisbeck.....	0	8	6
Brimley, Mr. Don.....	1	0	0	Goodman, Mr.....	2	0	0	Do. by Miss See at Kirk-			
<b>GLOUCESTERSHIRE.</b>				<i>Huntingdon—</i>				by Stephen.....	1	11	2
<i>Cheltenham—</i>				Dear, Mr.....	0	5	0	<i>Darlington—</i>			
Collection.....	6	6	6	Foster, Mr.....	0	10	6	Pease, J. B. Esq.....	0	10	0
<b>HEREFORDSHIRE.</b>				Lancaster, Mr.....	0	10	0	Middleton, Mrs.....	0	5	0
<i>Hereford—</i>				Martin, Mr.....	1	0	0	Wilkinson and Horner,			
Collection.....	5	0	6	Randall, Mr.....	0	5	0	Messrs.....	0	5	0
Do. per Auxiliary.....	2	4	0					Kipling, Mrs.....	0	2	6
<i>Ross—</i>				<i>Kimbolton—</i>				<i>Carlisle—</i>			
Barnett, T., Jun. sub.	0	10	0	Hogg, Rev. R.....	2	0	0	Collections.....	1	18	2
(half year).....	0	10	0	Small sums.....	0	4	0	Friends, two.....	1	6	0
Clarke, Mrs., don.....	0	2	6	<i>St. Ives—</i>				Ferguson, Miss.....	0	5	0
Hill, Mr., sub.....	1	0	0	Ekins, Mr. W.....	0	5	0	Ferguson, Miss.....	0	5	0
Smith, Mr. do.....	1	0	0	Goodman, Mrs., Sen.....	0	10	0	Nixon, Mrs.....	0	5	0
Wall, Mr. do. (half year)	0	10	0	Girling, Mr.....	0	5	0	Thorpe, Mrs.....	0	5	0
Consecrated Earnings...	1	0	0	Heffer, Mr.....	0	5	0	Collected by—			
Weekly subscriptions...	0	11	6	Paul, T. D., Esq.....	5	0	0	Heslop, Miss.....	0	8	0
<i>Colford—</i>				Stocker, Mr.....	0	5	0	Heslop, Miss D.....	0	6	2
Collection.....	2	11	8	Ulph, Mr.....	0	10	0	Lonsdale, Mrs., Sen.....	0	7	6
Nicholson, Mr.....	0	5	0	Watts, Mr.....	0	10	0	Rutherford, Mrs.....	0	8	6
Hill, Mr.....	0	2	6	<i>St. Neot's—</i>				Richardson, Miss.....	0	6	3
Teague, Mr.....	1	0	0	Abbott, Mr. W.....	0	10	0	Smith, Miss.....	0	8	4
Thomas, Mr.....	1	0	0	Paine, Mr., Sen.....	0	5	0	Turnbull, Miss.....	0	11	0
Turner, Mrs.....	1	0	0	Paine, Mr. P.....	0	5	0	Welsh, Miss.....	0	5	0
Trotter, Mr. T. B.....	1	0	0					Small sums.....	0	15	2
Trotter, Mr. F.....	0	7	6	<b>LONDON.</b>				<i>Maryport—</i>			
Trotter, Miss.....	0	5	0	A friend.....	5	0	0	Collection.....	3	0	0
Trotter, Misses.....	0	5	0	Do., per Mr. Shadley....	0	10	0	Friends, by the Rev. H.			
Trotter, Theo.....	0	2	6	Church Street.....	15	11	2	Anderson.....	1	10	0
X. Y. Z.....	0	2	6	Devonshire Square.....	12	0	0	Friends, by Miss Penny	2	0	0
Friends.....	0	3	6	Mr. Price.....	0	10	0	<i>Middleton—</i>			
<i>HUNTINGDONSHIRE.</i>				Little Alle Street.....	3	11	0	Collection.....	3	6	4
<i>Bluntisham—</i>				Prescot Street.....	10	0	0	Do. at Forest.....	0	8	7
Collection.....	5	13	1	<i>Horsley Street, Walsworth—</i>				Davidson, Miss Ann.....	0	5	0
Subscriptions by—				Collection.....	1	13	0	Dawson, Edward.....	0	5	0
Asplan, Mr., Sen.....	0	10	0	Packer, Mr.....	1	0	0	Sums under 5s.....	0	11	2
Billups, Mrs.....	0	10	0	Wade, Mr.....	0	7	0	<i>Newcastle—</i>			
Curtis, Mr., Chatteris...	0	5	0	<b>NORTHAMPTONSHIRE.</b>				Fenwick, J. Esq.....	1	1	0
Daintree, Mr.....	0	10	0	<i>Hartwell—</i>				Old Silver, by the Rev.			
Ekins, Mr.....	1	0	0	The Executors of the				R. Pengilly.....	0	6	0
Do. additional Donation	2	0	0	late Mr. Stephen War-	60	0	0	<i>North Shields—</i>			
Feary, Mr.....	1	0	0	wick.....				Collections and Subscrip-	10	10	0
Feary, Mrs.....	0	10	0	<b>NORTHERN AUXILIARY.</b>				Legacy of the late Mrs.			
Ingle, Mr., Chatteris...	0	5	0	<i>Bishop Auckland—</i>				Gowden.....	10	0	0
Jewson, Mr., Sen.....	0	10	0	Friend, a.....	0	2	6	<i>Penrith—</i>			
Jewson, Mrs.....	0	5	0	<i>Brough and its Stations—</i>				Friend, a.....	0	2	6
Jewson, Mr., Jun.....	0	10	0	Collection.....	2	4	2	<i>Sunderland—</i>			
Leigh, Mr.....	2	0	0	Box, by Miss Kirk at				Collection.....	2	0	0
Leeds, Mr.....	0	5	0	Brough.....	0	12	2	<i>Stockton—</i>			
Maltman, Miss.....	0	5	0	Small sums.....	0	3	6	Collection.....	3	0	0
Munns, Mr.....	0	5	0	Collection at Asby.....	0	10	4	Cards.....	1	0	0
Upsher, Mrs.....	0	5	0	Box, by Mrs. Fairer at				Sedgfield, Coll.....	0	12	4
Watts, Mr.....	0	10	0	Asby.....	0	14	5	Whalley, Mr.....	0	10	0
Small sums.....	0	9	0	Collection at Crosby....	1	10	0	Smith, Mr.....	0	5	0
Collected by—				Collection at Winton....	0	17	1				
Stacey, Miss.....	1	0	0	Box, by Miss A. Ebdell	0	16	0				
				at Winton.....							



	£	s.	d.		£	s.	d.		£	s.	d.
<i>Whitehaven</i> —				<i>Caerleon</i> —				<i>Llanelly</i> —			
Collection .....	4	0	0	Collection .....	1	0	11	Rees, Mr. W. ....	0	5	0
				Collected by Miss Price				Thomas, Mr. W. ....	0	5	0
				and her brother .....	3	11	8	Thomas, Mr. J. ....	0	5	0
<i>Workington</i> —								Small sums .....	1	3	6
Collection .....	0	12	10	<i>Llanwenarth</i> —							
				Collection .....	1	10	0				
LANCASHIRE.								GLAMORGANSHIRE.			
<i>Rochdale</i> —				<i>Newport</i> —				<i>Cardiff</i> —			
Kelsall, H., Esq. ....	10	0	0	Crosfield, A., Esq. ....	1	0	0	Davies, Mr. R. ....	0	10	0
				Evans, Mr. ....	1	0	0	Edy, Mr. ....	0	10	0
SCOTLAND.				Gothing, G., Esq. ....	1	0	0	Hopkins, T., Esq. ....	0	10	0
<i>Aberdeen</i> —				John, Mrs. ....	0	5	0	Hopkins, Mr. J. B. ....	0	5	0
Coll. Correction Wynd. .	2	13	0	Lewis, Mr. T. ....	0	5	0	James, Mr. ....	0	10	0
Do. Silver Street .....	2	10	0	Lewis, Mr. G. ....	0	5	0	Morcom, Mr. ....	0	5	0
				Penny, Mr. ....	0	10	0	Williams, Lewis, Esq. .	1	0	0
<i>Dunfermline</i> —				Phillips, Mr. ....	1	0	0	Vachell, Dr. C. R. ....	0	5	0
Collection .....	6	9	7	Rogers, Mr. E. ....	0	5	0	Small sums .....	0	5	6
<i>Edinburgh</i> —				Small sums .....	1	7	6	Mrs. Edy's box .....	0	7	0
Coll. Elder Street .....	11	10	8	Coll. by Mrs. Brian .....	3	0	9				
Do. Dr. Candlish's .....	2	17	1	Box, by Mr. Slade .....	0	10	0				
Dickie, Mr. ....	0	10	6					<i>Merthyr and Dowlais</i> —			
Wilson, Mr. ....	0	2	6	<i>Pontheir</i> —				Collection at English			
<i>Glasgow</i> —				Collection .....	1	1	0	Baptist Chapel .....	2	6	0
Coll. Hope Street .....	10	0	0	Hiley, Mrs. ....	0	10	0	Do. at Ebenezer .....	0	10	0
Do. Brown Street .....	3	5	0	Jenkins, John, Esq. ....	1	0	0	Charles, Mr. ....	0	5	0
Do. St. George's Place ..	4	16	0	Jenkins, W., Esq. ....	1	0	0	Edwards, Mr. ....	0	5	0
Ainsworth, Miss .....	1	1	0	Jenkins, Miss .....	1	0	0	Gilbert, Mr. ....	0	5	0
Cameron, Mr. D. A. ....	1	1	0	Jenkins, Mr. W. ....	0	5	0	Lewis, Mr. ....	0	5	0
Duncan, Mr. A. J. ....	1	1	0	Jenkins, Mr. J. ....	0	5	0	Protheroe, Mr. ....	0	5	0
Smith, Mr. D. ....	1	1	0					Smith, Mr. ....	0	10	0
Stewart, Mr. ....	0	10	6	<i>Ponthrydodyn</i> —				Williams, Rev. E. ....	0	10	0
Stoage, Mr. ....	0	10	6	Conway, C., Esq. ....	1	0	0	Small sums .....	0	13	6
Wilson, Mr. S. ....	0	10	6	Conway, Miss .....	0	5	0				
<i>Irvine</i> —				Evans, Rev., D.D. ....	0	5	0	<i>Neath</i> —			
Collection .....	3	0	0					Collection .....	1	6	6
				<i>Pontypool</i> —				Buckland, Mrs. ....	1	0	0
WALES.				Davies, Mr. ....	0	5	0				
BRECONSHIRE.				Davies, Mr. ....	0	5	0	<i>Newbridge</i> —			
<i>Builth</i> —				Jones, Mr. ....	0	10	0	Collection .....	1	0	0
Bardsley, Mr. ....	1	0	0	Morgan, Mr. M. ....	0	5	0	Small sum .....	0	2	6
				Phillips, W. W., Esq. .	2	2	0				
MONMOUTHSHIRE.				Phillips, Misses .....	0	6	6	<i>Swansea</i> —			
<i>Abergavenny</i> —				Phillips, Mr. W. W. ....	0	5	0	Adams, Mr. ....	0	5	0
Parry, Mr. ....	0	5	0	Williams, Mr., Sen. ....	0	5	0	Friend, a. ....	0	5	0
Small sum .....	0	2	6	Williams, Mr., Jun. ....	0	5	0	Hinckley, Mr. ....	0	5	0
Coll. by Mrs. Daniel .....	3	1	0	Small sums .....	0	19	6	John, Miss .....	0	5	0
Do. by Miss S. Michal. .	0	8	6					Michall, Mr. ....	0	5	0
				CARMARTHENSHIRE.				Rayner, Mr. ....	0	5	0
<i>Bassaleg</i> —				Carmarthenshire Asso-				Stroud, W., Esq. ....	1	0	0
Griffith, Mr. ....	0	10	0	ciation .....	3	5	10	Walters, D., Esq. ....	1	0	0
Rees, Mr. ....	0	10	0	<i>Carmarthen</i> —				Walters, T., Esq. ....	1	0	0
Lewis, Mr. (Tyder) .....	0	10	0	Coll. at Priory-street				Walters, W., Esq. ....	0	10	0
				Chapel .....	1	11	6	Wilks, Mrs. ....	0	5	0
								Small sums .....	1	0	0
								Box, by Mr. Richards ..	0	4	6

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